FOVRE
SERMONS
PREACHED BY
MASTER HEN-
RY SMITH:

And published by a more
perfect copie then
heretofore.

AT LONDON
Printed by P. S. for *Cuthert*
*Burby*. 1598.

C7 C7 NOV

## *The contentes.*

1 The trumpet of the ſoule.
2 The ſinfull mans ſearche.
3 Maries choycc.
4 Noahs drunkennes.

John Berwick
Was conformed
July 15th 1746

# THE TRVMPET OF THE SOVLE SOVNDING TO IVDGEMENT.

By Henry Smith.

*Eccleſiaſtes.* 11. *Chap.* 9. *verſe.*

The text.

*Reioyce O young man in thy youth: and let thy hart be mery in thy youg dayes: follow the wayes of thine owne hart, and the luſtes of thine eyes: But remember for all theſe thinges thou muſt come to iudgement.*

WHen I ſhould haue preached vnder the croſſe, *I* muſed what text to take in hand to pleaſe all, and to keepe my ſelfe out of daunger: and muſing, I could not finde anie text in the ſcripture that did not reprooue ſinne, vnleſſe it were in the Apocrypha, which is not of the ſcripture: this text bids them that be voluptuous, be voluptuous ſtill; let them that be vaine glorious, be vaine glorious ſtill: let them that be couetous, be couetous ſtill: let them that be drunkards, be drunkards ſtill: let them that be ſwearers, be ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careles prelates, be careles ſtil; let them

that be vſurers, be vſurers ſtil: but ſaith Salomõ, *Remember thy end, that thou ſhalt be called to iudgemẽt at the laſt for all together.* This is the counſel of Salomõ the wiſeſt then liuing: what a counſell is this for a wiſe man, ſuch a one as was Salomon?

In the beginning of his booke he ſaith, *All is vanitie*, and in the end he ſaith, *Feare God and keepe his commaundements*, in the 12 Chapter he ſaith, *Remember thy maker in the dayes of thy youth*: But heere hee ſaith, *Reioyce O young man in thy youth* Here hee ſpeaketh like an epicure, which ſaith, Eate, drinke, and be merry: here he counſels, and here hee mockes: yet not after the manner of ſcorners, although they deſerued it in ſhewing their fooliſhnes, as it is in the firſt of the Prouerbes, *He laugh. at the wicked in deriſion*: As in the 2. Pſalme, God ſeeing vs follow our owne wayes. For when he bids vs pray, we play: and when hee bids vs runne, we ſtand ſtill: and when he bids vs faſt, we feaſt: and ſend for vanities to make vs ſport: then he laughes at our deſtruction. Therefore when Salomon giueth a ſharpe reproofe, and maketh you aſhamed in a word, he ſcoffingly bids you doe it againe, like a Schoolemaſter which beateth his Scholler for playing the truant, hee biddeth him play the truant againe. O this is the bittereſt reproofe of all. But leaſt any Libertine ſhould miſconſter Salomon, and ſay that he bids vs be merry and make much of our ſelues, therefore he ſhutteth it vp with a warchword, and ſetteth a bridle before his lips, and reproueth it as hee ſpeaketh it before hee goeth any further, and ſaith, *But remember that for all theſe thinges, thou muſt come to iudgement.* But if wee will vnderſtand his meaning, hee meaneth when hee ſaith, Reioyce, O young man, Repent O young man in thy youth, and when he ſaith, Let thy hart cheere thee, let thy ſinnes greeue thee: for he meaneth other-wiſe then he ſpeaketh: he ſpeaketh like Michai in the booke of Kings 2. chap. *Go vp and proſper*, or like as Ezechiel, *Go vp and ſerue other gods*, or as Saint Iohn ſpeaketh in the Reuelation, *Let them that bee wicked, be wicked ſtill.* But if there were no iudgement day, that were a merrye world: therefore ſaith Salomon, When thou art in thy pleaſures

ſures flaunting in the fieldes, and in thy braue ruffes and amongſt thy louers, with thy ſmiling lookes, thy wanton talke and merry ieſtes, with thy pleaſant games and leſtie lookes; *Remember for all theſe thinges thou ſhalt come to iudgement.*

Whileſt the theefe ſtealeth, the hempe groweth, and the hooke is couered within the baite: we ſit downe to eate, and riſe vp to play, and from playe to ſleepe, and a hundreth yeeres is counted little enough to ſin in: but how many ſinnes thou haſt ſet on the ſcore, ſo many kindes of puniſhments ſhall be prouided for thee: How many yeeres of pleaſure thou haſt taken, ſo many yeeres of paine: how many drams of delight, ſo many pounds of dolor: when iniquitie hath plaid her parte, vengeance leapes vpon the ſtage: the comedie is ſhort, but the tragedie is longer: the blacke guarde ſhall attend vpon you, you ſhall eate at the table of ſorrowe, and the crowne of death ſhall be vpon your heads, manie gliſtering faces looking on you, and this is the feare of ſinners: when the deuill hath entiſed them to ſinne, hee preſumeth like the olde Prophet in the booke of Kings, who when he had entiſed the yong Prophet contrary to the commaundement of God, to turne home with him and to eate and drinke, he curſed him for his labour, becauſe hee diſobeyed the commaundement of the Lord, and ſo a Lyon deuoured him by the way. The fooliſh virgins thinke that their oyle wil neuer be ſpent: ſo Dina ſtragled abroad, whileſt ſhe was defloured: what a thing is this to ſay reioyce, and then repent? what a blanke to ſay, take thy pleaſure, and then thou ſhalt come to iudgement? It is as if he ſhould ſay, ſteale & be hanged, ſteale & thou dareſt, ſtrangle ſin in thy cradle, for all the wiſedome in the world will not help thee elſe: but thou ſhalt bee in admiration like dreamers which dreame ſtrange things, and knowe not how they come. He ſaith, *Remember iudgement*: if thou remember alwayes, then thou ſhalt haue little liſt to ſinne: if thou remember this, then thou ſhalt haue little liſt to fall downe to the diuell, though hee would giue thee all the world, and the glory thereof. Salomon ſaith,

the weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne: Lying breedes periurie, periury breedes hautines of hart: haughtines of hart breeds contempt: contempt breedes obſtinacie and brings forth much euill. And this is the whole progreſſe of ſinne, he groweth from a lyar to a theefe, from a theefe to a murtherer, and neuer leaueth vntill hee haue ſearched all the roomes in hell, and yet he is neuer ſatisfied, the more he ſinneth, the more he ſearcheth to ſinne: when he hath deceiued, nay he hath not deceiued thee: aſſoone as he hath that he deſireth, he hath not that he deſireth: whē he hath left fighting, hee goeth to fighting againe: yet a little and a little more, and ſo wee flit from one ſinne to another. While I preach, you heare iniquitie ingender within you, and will breake forth as ſoone as you are gone. So Chriſt wept, Ieruſalem laughed: Adam brake one, and we brake ten, like children which laugh and crye, ſo as if wee kept a ſhop of vices, now this ſinne, and then that, from one ſinne to another. *O remember thy end ſaith* Salomon, *and that thou muſt come to iudgement.* What ſhall become of them that haue tried them moſt? be condemned moſt: *Reioyce O young man in thy youth.* But if thou marke Salomon, he harpes vpon one ſtring, he doubles it againe and againe, to ſhewe vs thinges of his owne experience, becauſe we are ſo forgetfull thereof in our ſelues, like the dreamer that forgetteth his dreame, and the ſwearer his ſwearing. So wee beg of euery vncleane ſpirit, vntill wee haue bumbaſted our ſelues vp to the throat, filling euery corner of our hartes with all vncleannes, aud then we are like the dogge that commeth out of the ſinck, and maketh euery one as foule as himſelfe: therefore ſaith Salomon, If any one wil learne the way to hell, let him take his pleaſure. Me thinks I ſee the dialogue betweene the fleſh and the ſpirit, the worſt ſpeaketh firſt, and the fleſh ſaith, Soule, take thine eaſe, eate, drinke, and goe braue, lye ſoft, what elſe ſhould you doe but take your pleaſure, thou knoweſt what a pleaſant fellow I haue bene vnto thee, thou

knoweſt

knoweſt what dilight thou haſt had by my meanes: but the Soule commeth in, burdened with that which hath bene ſpoken before, and ſaith, I pray thee remember iudgement, thou muſt giue account for all theſe thinges, for vnleſſe you repent, you ſhall ſurely periſh: no ſaith the fleſh, I alke not of ſuch graue matters, but tell me of fine matters, of ſoft beds and pleaſant things, and talke me of braue paſtimes, Apes, Beares, and Puppits, for I tell thee the forbidden fruite is ſweeteſt of all fruites, for I doe not like of your telling mee of iudgement: but take thou thy iewels, thy inſtrument, and all the ſtringes of vanitie will ſtrike at once, for the fleſh loues to be braue, and tread vpon corkes, it cannot tell of what faſhion to be of, and yet to be of the new faſhion.

*Reioyce O young man in thy youth.*

O this goes braue, for while wickednes hath caſt his rubs, and vengeance caſtes his ſpurres and his foote, and thus ſhe reeles and now ſhee tumbles, and then ſhe falles, therefore this progreſſe is ended.

Pleaſure is but a ſpurre, riches but a thorne, glory but a blaſt, beautie but a flowre, ſinne is but an hypocrite, honie in thy mouth, and poyſon in thy ſtomacke: therefore let vs come againe and aske of Salomon in good ſooth, whether he meaneth in good earneſt, when he ſpake theſe wordes, *O* (ſaith Salomon) *it is the beſt life in the world to goe braue, lie ſoft, and liue merilie, if there were no iudgement.* But this iudgement mars all, it is like a dampe that puts out all the light, and like a boxe that marreth all the ointment: for if this be true, we haue ſpunne a faire threed, that wee muſt anſwere for all, that are not able to anſwere for one: why Salomon maketh vs fooles, and giueth vs gawdes to play withall: what then, ſhall we not reioyce at all? yes, there is a godly mirth and if we could hit on it, which is called, Bee merrie and wiſe: Sara laughed, and was reproued: Abraham laughed, and was not reproued. And thus much for the firſt part.

*But rememb.r that for all theſe thinges thou ſhalt come to*

*iudgement.*

This verſe is as it were a dialogue betwixt the fleſh and the ſpirite, as the two counſellers: the worſt is firſt, and the fleſh ſpeaketh proudlie, but the ſpirit comes in burdened with that which hath bene ſpoken. The fleſh goeth laughing & ſinging to hell, but the ſpirit caſteth rubs in his way, & puts him in minde of iudgement, that for all theſe thinges now ends reioyce, and heere comes in but: if this but were not, wee might reioyce ſtill, if young men muſt for all the ſportes of youth, what then ſhall old men doe, being as they are now? ſurely if Salomon liued to ſee our olde men liue now, as heere he ſaith of young men, ſo high as ſinne rageth, yet vengeance ſits aboue it, as high as high Babel. Mee thinkes *I* ſee a ſword hang in the aire by a twine threed, and all the ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedie Lawier, the griping Landlord, the careles Biſhops, the luſtie youth, the wanton dames, the theefe, the robbers of the common-wealth, they are puniſhed in this life becauſe they euer ſin as long as they could, while mercie was offered vnto them, therefore becauſe they would not bee waſhed, they ſhall be drowned. Now put together reioyce and remember: thou haſt learned to be mery, now learne to bee wiſe: now therefore turne ouer a new leafe, and take a new leſſon: for now Salomon mocketh not as he did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy golde, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues: wo from aboue, wo from below, wo to all the ſtringes of vanitie: doeſt thou not now maruell that thou hadſt not a feeling of ſinne? for now thou ſeeſt Salomon ſaith true, thine owne hart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as Nathan commeth to Dauid after Belzebub, ſo commeth accuſing conſcience after ſinne. Me thinkes that euery one ſhould haue a feeling of ſinne, though this day be like yeſterday,

and

and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkenes: and though God came not to Adam vntill the euening, yet hee came: although the fire came not vpon Sodom vntill the euening, yet it came and ſo comes the Iudge although he be not yet come, though he haue leaden feete, hee hath iron handes: the arrow ſtaieth and is not yet fallen, ſo is his wrath: the pit is digged, the fire kindled, and all thinges are made readie and prepared againſt that day, onely the ſmall ſentence is to come, which will not long tarrie. You may not thinke to be like to the theefe that ſtealeth and is not ſeene: nothing can be hid from him, and the Iudge followeth thee at the heeles; and therefore whatſoeuer thou art looke about thee, and doe nothing but that thou wouldeſt doe openly, for all thinges are opened vnto him: Sara may not thinke to laugh and not be ſeene: Geheza may not thinke to lie and not bee knowne: they that will not come to the banquet, muſt ſtand at the doore. What, doe you thinke that God dooth not remember our ſinnes which we doe not regarde? for while wee ſinne, the ſcore runs on, and the Iudge ſetteth downe all in the table of remembrance, and his ſcrole reacheth vp to heauen.

Item for lending to Vſury. Item, for racking of rents Item, for deceiuing thy brethren. Item, for falſhood in wares. Item, for ſtarching thy ruffes. Item, for curling thy haire. Item, for painting thy face. Item, for ſelling of benefices. Item, for ſtaruing of ſoules. Item, for playing at cardes. Item, for ſleeping in the Church. Item, for prophaning the Sabboth day. With a number more hath God to call to account, for euery one muſt anſwere for himſelfe. The fornicator for taking of filthie pleaſure, O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment. The careleſs Prelate, for murthering ſo many thouſand Soules. The Landlord for getting money from his poore Tenants by racking of his rentes: ſee the reſt, all they ſhall come like a very ſheepe, when the Trumpe ſhall ſound, and the heauen and earth ſhal come to iudgement againſt them: when the heauens ſhall

vaniſh like a ſcrole, and the earth ſhall conſume like fire, and all the creatures ſtanding againſt them: The rockes ſhall cleaue a ſunder, and the mountaines ſhake, and the foundation of the earth ſhall tremble, and they ſhall ſay to the mountaines, couer vs, fall vpon vs and hide vs from the preſence of his anger and wrath, whome wee haue not cared for to offend: but they ſhal not be couered & hid: but then they ſhall goe the blacke way, to the ſnakes and ſerpents, to bee tormented of deuils for euer: O paine vnſpeakeable! and yet the more I expreſſe it, the more horrible it is, when you thinke of a torment paſſing all torments, and yet a torment paſſing all that: yet this torment is greater then them, and paſſing them all.

Imagine you ſee a ſinner going to hell, and his ſomner gape at him, his acquaintance looke at him, the Angels ſhoute at him, and the Saintes laugh at him, and the deuils raile at him, and many looke him in the face: and they that ſaid they would liue and dye with him, forſake him, & leaue him to pay all the ſcores. Then Iudas would reſtore his bribes. Eſau woulde caſt vp his pottage. Achan would caſt downe his golde, and Gehezi would refuſe his giftes. Nabuchadnezzar would be humbler. Balam would bee faithfull, and the Prodigall ſonne would be tame.

Me thinkes I ſee Achan running about, where ſhall I hide my golde that I haue ſtolne, that it might not bee ſeene nor ſtand to appeare for a witnes againſt me?

And Iudas running to the high Prieſtes, ſaying: hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſſing when it is too late, hauing ſold his birth-right for a meſſe of pottage.

Woe, woe, woe, that euer we were borne. O where is that Diues that would beleeue this, before he felt the fire in hell, or that would beleeue the pooreſt Lazarus in the worlde, to bee better then himſelfe, before that dreadfull day come when they cannot helpe it, if they would neuer ſo faine, when repentance is too late? Herod ſhall then wiſh that he

were

were Iohn Baptiſt. Pharaoh would wiſhe that hee were Moſes, and Saul would wiſh that hee had bene Dauid. Nabuchadnezzar, that he had bene Daniel. Hammon to haue bene Mardocheus. Eſau would wiſh to be *Iacob*, and Balam would wiſh he might dye the death of the righteous: then he will ſay, I will giue more then Ezekias: crye more then Eſau: faſt more then Moſes: pray more then Daniel: weepe more then Mary Magdalen: ſuffer more ſtripes then Paul: abide more impriſonment then Michai: abide more crueltie then any mortall man would doe, that it might bee, *Ite*, goe ye curſſed, might become yee bleſſed. Yea, I would giue all the goods in the worlde, that I might eſcape this dreadfull day of wrath and iudgement, and that *I* might not ſtand amongſt the goe. O that I might liue a begger all my life, and a leaper. O that I might indure all plagues and ſores from the top of the head, to the ſole of the foote, ſuſteine all ſicknes and griefes, that I might eſcape this iudgement.

The guiltie conſcience cannot abide this day. The ſillie ſheepe when ſhee is taken will not bleate, but you may carrie her and doe what you will with her, and ſhee will be ſubiect: but the ſwine, if ſhee be once taken, ſhee will roare and crye, and thinkes ſhee is neuer taken but to bee ſlaine. So of all thinges, the guiltie conſcience cannot abide to heare of this day, for they knowe that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole worlde, that there might bee no iudgement day, then God would bee ſo rich, that all the world would goe a begging, and bee as a waſte wildernes. Then the couetous Iudge would bring forth his bribes, then the craftie Lawier woulde fetch out his bagges: the Vſurer would giue his gaine, and the idle ſeruant would dig vp his talent againe, & make a double thereof. But all the money in the world wil not ſerue for one ſin, but the Iudge muſt anſwere for his bribes, hee that hath money, muſt anſwere how he came by it, & iuſt condemnatiō muſt

come vpon euery ſoule of them, then ſhall the ſinner be euer dying and neuer dead, like the Salamander that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſaid of king Salomon, *I* beleeued the reporte that *I* he ard of thee in mine owne countrie, but the one halfe of thy wiſedome was not tolde me. If you came there to ſee what is done, youmay ſay, Now I beleeue the reporte that was told me in mine owne countrie concerning this place, but the one halfe as now I feele, I haue not heard of: now chuſe you whether you will reioyce, or remember whether you will ſtand amongſt you bleſſed, or amongſt you curſſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether you wil ſeeke the Lord whileſt he may be found, or be found of him when you would not be ſought, being run into the buſhes with Adam to hide your ſelues: whether you will take your heauen now here, or your hell then there: or through tribulation to enter into the kingdome of God, and thus to take your hell now heere, or your heauen then there in the life to come with the bleſſed Saints & Angels, ſo that heereafter you may leade a new life, putting on Ieſus Chriſt and his righteouſneſſe.

*FINIS.*

THE

# THE SINFVLL MANS SEARCH.

Iob.8.5.6.7.

5 *If thou wilt early seeke vnto God, and pray vnto the Almightie:*

6 *If thou bee pure and vpright: then surely hee will awake vnto thee, and make the habitation of thy righteousnesse prosperous.*

7 *And though thy beginning be but small: yet thy latter end shall greatly increase.*

IN a sicke and euill affected bodie (dearely beloued) wee vsually see preparitiues ministred, that the maladies may bee made more fit and pliable to receiue wholsome medicines. The like, yea, and greater regard ought we to haue of our soules which being not crasie only, or lightly affected with sinne, but sicke euen vnto death, had neede to be prepared with threats and exhortations, comforts and consolatiõs, one way or other, that they may be made fit, not to receiue the preparatiue; but the perfection of happie saluation. And for this cause haue I made choise of this part of Scripture, as of a light to shine vnto vs in darkenesse, a direction to our steps, and a lanthorne to our paths, while we wander through the boistrous waues of this wicked world. The text is plaine, and obiect to euerie mans capacitie, naturally budding vnto blossomes: The first containing our duetie which we are to performe towards God. The second, Gods promises, if we performe this duty.

Our duetie towards God, is implied in theſe three conditions. Firſt, *If thou wilt early ſeeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou bee pure and vpright*: ſo that the whole conſiſteth on theſe three poynts. Firſt, what it is that God requireth, namely a diligent and ſpeedy ſearch, in theſe wordes, *If thou wilt ſeeke early.* Secondly, how thy ſearch is to be made in prayer, in theſe wordes: *If thou wilt pray to the Almighty.* Thirdlie, what effect theſe thinges ought to worke in vs, a puritie and ſinceritie of life, in theſe words, *If thou be pure and vpright.*

Diuiſion.

As our duety towards God conſiſteth in three points: ſo Gods bleſſings towards vs, is alſo three-fold anſwerable to the ſame. Firſt, for ſeeking, he promiſeth, *he will awake vnto thee.* Secondly, for praying vnto him, *he will make the habitations of thy righteouſneſſe proſperous.* Thirdly, for being pure and vpright, *he will make thy latter end increaſe exceedingly:* yea, though thy beginning be but ſmall.

Cõcerning the ſearch.

Firſt therefore concerning the ſearch, it is a worke both in deſire and labour to bee ioyned to God. In the Pſalme this ſtandeth for the burthen of the ſong: *They called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but *Aske and haue, ſeeke and finde, knocke and it ſhall bee opened vnto you.* Sauing that here theſe things are to bee regarded, to wit, how, by whom, and when we muſt ſeeke the Lord. How? Firſt, faithfully, for if yee haue but as much as *a graine of muſtard ſeede, and ſay vnto this mountaine, Remoue, it ſhall remoue, and nothing ſhall be vnpoſſible vnto you.* Then next hũbly, for it is the humble petition that pearceth the skies, & that ſhewed the Publican to depart home to his houſe more iuſtified then the boaſting Phariſie: and they alone that be humble and meeke, finde reſt for their ſoules. And laſt of all, continually, for wee muſt not faint in well doing, becauſe the reward is not promiſed *to him that doth, but to him that continueth to doe.*

Pſal 107
Matth 6
Mat 17.20
Eccle 35
Gal. 6
1. Theſ 6

But wee may long ſeeke and neuer finde, except wee ſeeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and hee to whome the Sonne ſhall diſcloſe him:*

1. Tim 2

*him: he is the way, the trueth, and the life, and no man commeth to the Father but by him. There is one God and one mediatour betwixt God and man, the man Chriſt Ieſus.* So that if wee ſinne, wee haue an aduocate, Ieſus Chriſt the iuſt, and hee is the propitiation for our ſinnes: onely let vs ſeeke the Lord while he may be found.

And to this ende the worde *Seeking* is vſed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordained to finiſh their courſe by motions and operation: ſo man, as he was ordained to a moſt bleſſed and happie end, ſhould attaine thereunto, not by ſlouth and idleneſſe, but by an earneſt ſeeking of the ſame. The kingdome of heauen is like a treaſure, Matt 13.14 which cannot bee found without ſeeking and digging. It is like the precious pearle, for which the wiſe Marchant was content not onely to ſeeke, but to ſell all that he had, to buy it. God hath placed vs here in this world as husbandmen to plough vp the fallowe of our hearts: as labourers to worke in his vineyard: as trauellers to ſeeke a countrey: as ſouldiers to fight the battell of the Lorde againſt the fleſh, the world, and the diuell. And for this purpoſe hath hee propoſed vnto vs an vntilled land, a vineyarde, a triple enemie to fight againſt: that wee might remember, that wee muſt till the ground if wee vvill reape the fruite: that we muſt prune the vine, if wee will drinke of the grape: that we muſt fight if we will ouercome. *He that tilleth the land* (ſayth the wiſe man) *ſhall bee ſatisfied with breade, but hee that followeth* Prouer. 28 *idleneſſe, ſhall be filled with pouertie.* Idleneſſe is a moath or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worſe actions: corrupt trees without fruite, twiſe dead, and plucked vp by the rootes, en- Iude. 1 gendering in the minde a loathing of God and godlines. Prou 24.

Eſchue therefore idleneſſe, I beſeech ye, and by the want ye finde in others, learne inſtructions for your ſelues. Be not forgetfull how buſie your enemy is, if he finde ye idle: firſt hee putteth ye in minde of ſome vanitie: then offereth opportunity to practiſe: then hee craueth conſent; and if yee grant him that, he triumpheth by adding practiſe: hee leaneth

ueth no meanes vnattempted, whereby he may subuert and
Gen.3 bring ye to perdition. To one (as to Eua) hee promiseth the knowledge of good and euill. Another he seduceth with ly-
Exod.7.22 ing speeches, as he did Pharao the king, whom he deceiued
1.Kings 13 by false Prophets. To the Iewes he pretended the temple of
1.Cor.2 1 the Lord. To the Heathen hee shewed vniuersalities and antiquities. And to omit particulars, hee leaueth no men vnattempted, whereby he may entangle the soules of the simple, and wrap them in the snares of death. Flie idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a iewell, make diligent search and inquisition after her: seeke early, and seeke late. In the morning sow thy seede, and in the euening let not thy hande rest: seeke him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him. Seeke him, there is the commaundement: he will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commaundement is rebellion, to distrust the promise is infidelitie, to refuse the condition is vile ingratitude. Wherefore let vs seeke, and seeke earnestly, with a feruent spirit, and humblenesse of heart, and let vs perswade our selues that there is no seeking without finding, no opening without knocking.

2 The second circumstance to be considered in this poynt, is to whome we must seeke for these thinges. Our direction
Iames.1.27 is made vnto God, *For euery good and perfect gift is from aboue, descending from the father of lights*. And as for manie causes we are to seeke God, and to God alone, so especiallie for these foure.

First, because we haue nothing of our selues, nor of any other creature, but whatsoeuer we haue, wee haue it of God: for what hast thou that thou hast not receiued? in him wee liue, wee moue, and haue our being. Art thou wise in thine owne conceit? O remember that the wisedome of the world
1.Cor 2 is foolishnesse with God. O consider that the naturall man
Rom.1 vnderstandeth not the thinges of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sinke of calamitie. Alas, how

were

were he able to reſiſt the fierie darts of the aduerſarie, who cõtinually goeth about like a roring lyon, ſeeking whom he may deuoure? Here ye may note firſt his malice, for he daily accuſeth vs before the chiefe Iudge of the kinges bench: when hee cannot preuaile in this court, but ſeeth his billes of accuſation repelled, then hee remooueth the matter to the court of our owne conſciences, where on the one ſide hee layeth the bookes of the law, and ſtatutes made againſt ſin: on the other ſide, the billes of accuſation brought in againſt vs out of the bookes of the lawe, alleadging theſe ſtrict places againſt vs: *The ſoule that ſinneth ſhall die the death: Curſſed is he that abideth not in euery point of the lawe, to doe it.* On the other ſide, he bringeth in our conſciences to witneſſe againſt vs, and then inferreth this hard concluſion: *Therefore there is no hope in ſaluation.* 2. Pet. 5 Reue. 2

Then if hee ſee that wee appeale from iuſtice to mercy, and ſay: At what time ſoeuer a ſinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, hee dealeth with vs, as crafty worldlinges deale in matters of lawe, who when they ſee their matters paſſe againſt them in higher Courts, bring downe their caſe into the countrie, to be decided by the neighbours: who, either for their ſimplicity cannot, or for their fauour dare not iudge of the truth of the matter.

So our aduerſarie, though God himſelfe do diſcharge vs, though our conſcience doth teſtifie our innocencie: yet he accuſeth in the third court before men, where he is bolde to powre out his whole venome and poyſon of his malice againſt vs, and to forge what lyes, and ſlaunders, and lybels hee liſt, becauſe hee knoweth they ſhall bee receiued as true. Thus hee accuſed Chriſt Ieſus our bleſſed Lord and Sauiour before Pontius Pilate, and cauſed diuers falſe and vntrue witneſſes to come in againſt him.

But if hee were malitious onely to wiſh our deſtruction, and not mightie to wreake his malice, wee ſhoulde haue little cauſe to feare; but he is mighty, therefore hee is tear-

Luke.11 Eph.6 Reu.12 med a lyon, the power of darkneſſe, a great dragon, which drewe to the earth the thirde part of the ſtarres of heauen: that is, with earthly temptation to haue ouerthrowne them, which ſeemed to ſhine in the Church of God as Lamps, & Starres. O then how eaſie is our ouerthrow, if the Lord did not holde vs vp, which ſhine not as ſtarres in heauen, but creepe like wormes on earth?

3 Yet if hee were but malicious and mightie, it were better with vs, but he is fierce, and therefore called a roring Lyon, who laying wayt for the bloud of the godlie, ſtirreth vp bloud-thirſtie perſecutors, to make themſelues drunke with the bloud of the ſaintes: as moſt grieuouſly he did from the time of Iohn Baptiſt, to the raigne of Maxentius, the ſpace of 294. yeares, ſlaying ſome by the ſworde, burning other with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabbing ſome with forks of yron preſſing others vnto death with ſtones, deuouring many thouſands of the tender lambes of Chriſts flocke.

4 To this malice, might and rage, is added his ſubtil policy, which he vſeth in circumuenting the faithfull, he doeth not pitch his tentes in any one place, but walketh about from Iohn.1 place to place to ſpie out his beſt aduauntage, in the night he ſoweth Tares, and in the daie hee hindereth the growth thereof.

5 He proceedeth after further, and addeth to his policie induſtrie, hee conſidereth our natures and diſpoſitions, and to what ſinnes wee doe moſt incline: and thereunto he applieth himſelfe, ſometimes by flatterie, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly entiſeth vs, ſometimes by violence he goeth about to enforce vs, ſometime by changing himſelfe into an Angell of light, he endeuoureth to betray our ſoules into his hands, and in whatſoeuer eſtate he findeth vs, hee thereby taketh occaſion to lay ſiege to our ſoules.

Thus ye ſee noted in a word, the force of our aduerſaries: examine nowe your ſelues, whether yee haue any thing in your

your selues, and you shal finde nothing but weakenesse and corruption. It is God that giueth strength to the mightie, wisedome to the prudent, and knowledge to the vnderstanding: he teacheth Dauids hand to fight, and his fingers to battaile, hee giueth strength to his armes to breake a bowe, euen a bowe of steele: wherefore let neither the wise man glorie in his wisedome, nor the strong man in his strength: but let him that glorieth, glorie onely in the Lord. Psal. 144

Secondly, we are to seeke vnto God alone, because none is so present as he for God, because he is almightie, and with his power filleth both heauen and earth, is present alwayes with them that feare him, and readie to succour them in distresse. The Lord is neere to all that call vpon him in truth, he heareth our groanings & sighs, and knoweth what things are necessary for vs before we aske. 2

The third reason why wee must seeke vnto God is, none is so able to helpe vs as he: but of this I shal haue particular occasion to speake when I come to this point, *and pray to the Almighty*. 3

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe vs as he. *It* is a great courage to vs to make sute, when we are perswaded of the willingnesse of him to whom we make sute: and *I* pray ye, who was euer more carefull for our saluation, and more watchfull ouer vs than the Lord? who euer put his trust in him, and was confounded? In this respect he is called a father, because, as the father tendreth his sonne, so the Lord doth al those that put their trust in him. Can there bee any more willing to helpe vs than Christ, whose whole head was sicke, and whose hart was heauy for our sakes? yea, in whose bodie, from the sole of the foote to the crown of the head, was nothing but wounds and swellings, and sores? But alas, this was nothing to that hee suffered for our sakes. He was compassed about with feares and horrours, till his sweat was drops of bloud, & his bones bruised in the flesh, he was whipped and scourged, and chastised with sorrows, 4

till he cried out in the bitternes of his soule, *O Lord, if it bee possible, let this cup passe from me*. The heauy hand of God was so grieuous vpon him, that hee bruised his very bones, and rent his raines asunder: hee could find no health in his flesh, but was wounded, yea wounded to the death, euen the most bitter death vpon the Crosse. His tender fingers were nailed to the crosse, his face was wrinckled with weeping and wailing, his sides imbrued & gored with his owne bloud, spurting and gushing fresh from his ribs, the shadow of death was vpon his eies.

O what griefe could be like to this, or what condemnation could be so heauie, sith there was no wickednes in his hands? sith he was the brightnesse of his fathers glorie, and the sunne of righteousnesse that shined in the worlde, as to see his daies at an end, to see such throbbing sighs & carefull thoughts without cause of his, so deeply ingrauen in the tables of his breast. But was this all? no, my brethren, sith his excellency was such aboue al creatures, that the world was not worthy to giue him breath, it was a greater griefe vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in the middest of his bowels? who was euer so full of woe, and brought so low in the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of griefe in comparison of the rest: beholde therefore (if your vvearie eyes will suffer you to behold) the depth of all miseries yet behind: the sinne that he hated, he must take vpon his owne bodie, and beare the vvrath of his father powred out against it. This is the fulnesse of al paines that compassed him round about, vvhich no tongue is able to vtter, or heart conceiue: the anger of the father burneth in him, euen to the bottome of hel, and deepe sinke of confusion; it wrapped him in the chaines of eternall death: it

crucified

crucified him, and drew him downe into the bottomleſſe pit of calamity, and made his ſoule by weeping & vvailing to melt into theſe bitter teares trickling from his eyes: *O God my God, why haſt thou forſaken me?*

O that my head vvere a vvell of waters, and a fountain of teares, that I might weep day & night at the remembrance hereof: but leaſt I linger too long about one flowre, vvhile I haue many to gather, I vvill conclude this point thus in a word: Sith Chriſt hath ſuffered theſe, and an infinite number ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine any to bee more willing to helpe vs than he: nay, he is more readie to heare our prayers, than we to offer them vnto him, inſomuch as he complaineth by the Prophet Eſay: *I haue bene found of them which ſought me not, all the day long haue I ſtretched out my hand vnto a rebellious people, wh ch walked in a way that was not good, euen after their owne imaginatio s.* And vnto Ieruſalem hee ſaith, *O Ieruſalem, Ieruſalem, how often would I haue gathered thee together, as the henne gathereth her chickens, but you would not.* Wherefore to ende this poynt: Seeke for knowledge, as for a treaſure, and for wiſedome, as for the wedge of gold of Ophir: No mention ſhall be made in compariſon of it, of Corall, Gabiſh, or that pretious Onix: *For wiſedome is more pre ious than pearles.* But aboue all things, ſeeke it where it may be found and where is the place of vnderſtanding? Surely, man knoweth not the path thereof: the deepe ſayth It is not in me: the ſea ſaith, It is not in me: death and deſtruction ſay, We haue heard the fame thereof with our eares: all creatures ſay, it is not with vs: but God vnderſtandeth the way thereof: and vnto man he ſaith, *The feare of the Lorde is the beginning of wiſedome, and to departe from euill is vnderſtanding.*

Eſay 65

Math 23

Ioh 28

Pro 9

The third circumſtance is, when wee muſt ſeeke vnto God: and holy Dauid anſwereth, *Early, euen in a time when hee may bee found.* Let vs redeeme the day, which we haue foreſlowed ſo many dayes, wherein wee haue ſo long hard-

Pſal 32

ned our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day of newnes of life, as it is the firſt day of the new yeere: let euen this moment bee the laſt of a ſinfull life, and the firſt day to godlines. And as the wiſe man ſaith: *Make no long tarrying to turne vnto the Lorde, and put not off from day to day, for ſuddainely ſhall the Lords wrath breake, and in thy ſecuritie thou ſhalt be deſtroyed, and ſhalt periſh in the time of vengeance.* Eccle 5

Art thou a Magiſtrate, placed in high roome and authoritie, and ſeated in the throne of dignitie? then vſe not this thy might to wrong and oppreſſion, grinde not the faces of the poore, ſwell not with pride, deſpiſing his lowe eſtate: *Sell not thy righteouſneſſe for ſiluer, preferring the marchants of Babylon before the citizens of Ieruſalem.* Amos 8

Art thou a priuate labouring man? *Doe thy duetie truelie, be ſubiect, and liue in dread to diſpleaſe the good Magiſtrate.* 1.Pet 3

Art thou olde, and haſt conſumed the flowre of thy youth in wantonneſſe? breake off thy courſe, and frame thy ſelfe to ſobrietie: giue the water no paſſage, no not a little; for if it haue neuer ſo little iſſue, it will ouerflowe thee: and if thou doe ſlacke the raines neuer ſo little, thy ſinnes will carrie thee (like a wilde horſe) thorow brambles and buſhes, and will leaue no ſoundnes in thy fleſh: worke this reformation in thy ſelfe betimes, euen to day, euen this firſt day of the newe yeere: *If yee will heare my voyce, harden not your hearts.*

Art thou young, and dooſt begin to flouriſh like the yong palme tree? O conſider, that the onely way to retaine the bloſſoms of thy beautie, and to keepe thy flowre from withering, and thy leafe from fading away, is to ſeeke earlie vnto God, and to apply thy minde to vnderſtanding, to preuent the morning watches, and to giue thy bodie to bee moiſtened of the morning dew! For beſide the good houres that are well imployed in ſome good ſtudie and holie exerciſe, early riſing bringeth health to thy body, and increaſeth the number of thy dayes.

Seeke therefore, and ſeeke early, conſecrate your ſelues

Nazarites

Nazarites vnto the Lord, touch no vncleane thing, giue no prouocation to the fleſh, *Striue with the cocke in watchfulnes, and riſe with the chirping of the birdes: ſacrifice your bodie a ſweete ſmelling ſacrifice vnto the Lorde. This ſacrifice is like a ſacrifice of fine flowre: it is like the fat taken from the peace offering: yea, it is better than any ſacrifice, it is like the flowre of roſes in the ſpring of the yeere, and as the lillies in the ſprings of waters, and as the braches of Frankincenſe in the time of Summer*: and as a veſſel of maſſy golde beſet with rich ſtones, as a faire Oliue that is fruitfull, and as the tree that groweth vp to the cloudes. Hauing ſpoken of the Search, it followeth that I ſpeake of the manner how it is to be made. *In* prayer, by theſe wordes, *If thou pray vnto the Almightie.* Eccle 12 Eccle 32. 47.50

I ſhewed yee before, the force of our aduerſarie, receiue now a ſhield againſt his force, euen the ſhield of prayer. He is not to bee reſiſted by ringing an hallowed bell, nor by ſprinkling of holy water, nor by the relikes of Saintes, nor by our owne workes and merites, for theſe are weapons of his owne making, but by an earneſt ſeeking to God, which ſearch and ſeeking muſt be made by prayer, againſt which his poyſoned venome taketh no effect.

It is his malice that accuſeth: prayer pleadeth thy caſe before God, and repelleth all his accuſations: for all the Prophets doe witneſſe, that whatſoeuer wee aske in prayer, if wee beleeue, we ſhall receiue it. It is his rage and furie that ſhould terrifie vs; nay that prayer that ſtrengthened Sampſon to rent a young Lyon, as one ſhould haue rent a kid, hauing nothing in his hand, ſhall ſmite and ſhut vp the mouth of this Lyon. As for his policie and walking vp and downe, ſeeking to deuoure vs, it cannot preuaile; *For the prayer of the faithfull ſhall ſaue them*, and the Lorde ſhall raiſe them vp, and if they haue committed ſinne it ſhall bee forgiuen them, and after this conflict ended, they ſhall triumph for euer with Ieſus Chriſt our Sauiour. But in any caſe ſee you vnite to your prayer knowledge, that you be not ſeduced to Math 2 Iames 5.15

offer

offer your petitions to ſtrange gods, as Saintes, ſtockes or
Iohn 16 ſtones. Then conſent that we aske only in the name of Chriſt
Ieſus, not for any deſert of our owne: for whoſoeuer beleeueth in Chriſt, ſhall haue remiſſion of ſinnes, he ſhall not
Act.15.10 periſh, but haue life euerlaſting, hee ſhall not come into iudgement, but ſhall paſſe from death to life. Laſtly, a confidence, which is a certaine perſwaſion of Gods mercie toward vs: this is that prayer, of which the lambe teſtifieth, *That whatſoeuer we aske by prayer, it ſhall be giuen vs by God the father.* A thing (dearely beloued) ſo precious, that nothing is more accepted in heauen, nothing more gratefull to God: a ſeruice commanded of God himſelfe, taught by Chriſt our Sauiour, and frequented by the Angels: a thing of more force with God, than any oration of the eloquent.

Haſt thou not heard how the Sunne ſtood ſtill in the firIoſh 6 mament, and was not ſuffered to run his courſe? Ioſua and
2.King.20 Ezechias prayed, and the Sunne ſtood ſtill. Haſt thou not
Dan.6. heard of the ſtopping of the Lyons mouthes? Daniel prayed and his prayer ſtopped the Lyons greedy and deuouring throates. Haſt thou not heard of the diuiding of the red ſea?
Exod.14 the Iſraelites prayed, and the waters of Iorden were dried vp: yea, the Iſraelites prayed, and the waters ſtoode about
Dan.3 them like to a wall. Haſt thou not heard how the fierie furnace loſt his heate? the three children prayed, and the fire loſt his heate. Haſt thou not heard howe the heauens were
1.King.8 opened and ſhut? Elias prayed, and the heauens were ſhut vp three yeares: Elias prayed, and the clouds powred downe raine from heauen.

O ſure fortreſſe, more forcible than any engine, and ſtronger than the gates of hell, and to conclude, the ſumme and ſubſtance of all in few words: the only thing whereby mortall men haue the cloudes, and the ſtars, and the Angels, and all the powers of heauen at commandement. For as Debo-
Iudg.4 rah ſung in her ſong: They fought from heauen, euen the ſtarres in their courſes fought againſt Siſera: for all creatures haue bene ſubiect to the prayers of the faithfull, to reuenge

the

the Lordes quarrell, to helpe the Lorde, to helpe the Lord againſt the mightie. Prayer hath euer bin the cogniſance, and the victorie, and the triumph of the faithfull: for as the ſoule giueth life to the bodie, ſo prayer giueth life to the ſoule;

O that I could engraue the loue of it in your heartes, as with a Diamond, and ſo inſtill your mindes, that my wordes might bee prickes to your conſciences, and thereby giue ye occaſion to pray often. It is a wonderfull matter to bee able to perſwade men, but if prayer bee able to perſwade the liuing God, ô how great is the force therof! it goeth throrow the cloudes, and ceaſeth not till it come neere, and will not depart till the moſt high haue reſpect thereunto. O that you would therefore pray often, & learne of Chriſt (the moſt abſolute patterne of our life) to pray continually. He prayed in his baptiſme, in the wildernes, in preaching, in working of miracles, in his paſſion, on the mount, in the garden, in his laſt ſupper, in commending his ſpirite to God at all times, and in all places, that he might leaue vnto vs an example of the ſame. It followeth, *And pray to the Almightie.* To thoſe three former reaſons which I brought, why wee muſt ſeeke and pray to God alone, I added this as a fourth: becauſe there is none ſo able to helpe vs as the Lord. He that truſteth in the Lorde ſhall be as mount Sion. If God be on our ſide, who can be againſt vs? It is God that iuſtifieth, who condemneth? The Lord deſtroyeth the counſell of the heathen, hee maketh their deuiſes to be of no effect. Chriſt is the Angell of great counſell, wiſedome, and vnderſtanding, and there is no deuiſe againſt the Lorde. The world notwithſtanding is come to that frame, that euery man hath got him a ſtrange kinde of beliefe. Some beleeue not the Lawe, but the prophets: ſome be perſwaded in the ſupremacie, but not in the ſacrament: ſome in free will, but not in merite: ſome in inuocation on ſaints, but not in purgatorie: ſome in pilgrimages and pardons, but not in images: ſome like the doctrine well inough, but not the preachers: the moſt beleeue little, yet many beleeue ſomewhat, few beleeue all: therefore to deale

Luke 6
Luke 6
Luke 6
Iohn 11
Math 26
Iohn 18
Luke 22
Luke 23
Math 19
Pſal 40
Rom 8
2. Tim 4
Pſal 83
Eſay 9
Prou 2

plainely, becauſe plaine dealing is beſt, you muſt not beleeue by the halfes: I meane, you muſt not repoſe ſome truſt in God, and ſome in Saintes, but all in the Lorde. *The gods of the Gentiles they haue mouthes and ſpeake not, eies and ſee not, eares and heare not.* then what can bee looked for at their handes? But the Lord is ſtrong and mightie, a mercifull God: and therefore thorow the Scriptures: he is called a Rocke, a Fortreſſe, a ſtrong Tower, a Shielde, a horne of ſaluation, a refuge, the Lord of hoſtes, with other ſuch like appellations, that we might bee aſſured, that our helpe and deliuerance commeth from the Lord.

Pſalm 105

Pſalm 18.

Putteſt thou any truſt in man, whoſe breath is in his noſtrils? Curſed is he that maketh man his ſtrength & fleſh his arme. Surely Pharaoh, and all princes are a broken ſtaffe, on which if a man leane, it will ſtrike into his hand and pearce it, & lay him groueling in the duſt: *It is better therefore to truſt in the Lord, thã to put any confidence in Princes.* Thinkeſt thou that Angels, or Saints, or Images can helpe thee? O fooliſh and impious pietie, to attribute more vnto the Angels, than they dare arrogate vnto themſelues. The Angel in the reuelation, forbiddeth Iohn to worſhip him. As for the image, we reade that to turne the glorie of the incorruptible God, into the ſimilitude of a corruptible creature, is idolatrie. Well may I then affirme with Moſes, *Curſed be the Image, and the Image maker.* The concluſion therefore of this point is this, that we ſeeke the Lord and his ſtrength euermore, that we pray vnto God in humilitie & ſincerities, and in full aſſurance of faith continually, who without end is to be ſought, becauſe without end he is to be beloued.

Ierem. 17.

2. King 18

Pſalm 18

Reue 19

Rom 1

Deut 27

The third thing contained in our dutie is, what effect this ſeeking and praying ought to worke in vs, comprehended in theſe words: *If thou be pure & vpright:* If the cloudes be ful, they will powre forth raine vpon the earth: & vnpoſſible it is, that a man that ſeeketh after God and prayeth vnto the almightie, ſhould not bring forth the fruits of a godly life, for if the tree be good, the fruits cannot be bad: & if the head of the

water

water be pure, it wil ſend forth pure waters into the ceſterns. Wherefore as good motions are ſtirred vp by prayer, ſo muſt they bee foſtred by practiſe of life, according to that of the Apoſtle: *Quench not the ſpirit, nor grieue the holy one of God, by whome ye are ſealed to the day of redemption.* 1. Theſ 6 Ephes 4

He quencheth, dearly beloued, the ſpirit, which being once lightened with the ſparkles of faith, & felt Gods motions in his hart, doth neglect to increaſe the one to a flame, & the other to good workes in his life, but with the dog turneth to his vomit, & with the Sow that was waſhed, to her wallowing againe in the mire. Therefore (beloued) loue and ſeeke the Lord, pray to the almightie, be pure and vpright in conuerſation, fly from ſinne as from a ſerpent; for if thou come neare, it will bite thee. The teeth thereof are as the teeth of a Lyon, to ſlay the ſoules of men, and all iniquitie is as a two edged ſword, the woundes that it giues cannot bee healed. I dare not ſtand as I would vpon theſe pointes, fearing tediouſnes: wherefore let this ſuffice for the former generall part, concerning the dutie we owe vnto God.

Now Gods promiſes for the performance hereof, yeeld vnto vs moſt plentifull matter of doctrine & conſolatiõ. Firſt, of his iuſtice, that as he will ſuffer no ſin vnpuniſhed: ſo he will leaue no good work vnrewarded, but giueth to euery ſeueral actiõ his ſeueral hire, & iuſt recompence of reward. Shall the howre come, in which al that are in their graues, ſhal heare a voice, & come forth, they that haue done wel, to the reſurrection of life, they that haue done euill, to the reſurrection of condemnation? Shall the Lord ſearch Ieruſalem with Lanthornes? Shall all foule corners be ſwept, and all pleites and wrinckles be vnfolded? Shall the ſea, graue, death, and hell, giue vp all that is in them? and ſhall all the dead (both great and ſmall) ſtand before God, when the bookes are opened? and ſhall euery man haue prayſe of God according vnto his deſeruing? Shall wee then diſcerne betweene the veſſels of honour and of wrath, betweene ſheepe and goates, the iuſt and vniuſt? Finally, ſhall there be an infallible, generall, &

incorrupt iudgement, wherein the booke of all our offences
1.Theſ 5 ſhall be laide wide open? Now God bee mercifull vnto vs;
be fauourable O Lord, be fauourable But to proceede, it is
Epheſ 4 thy nature O Lorde, to gather vp the wheate, and burne the
tares, to cut downe all fruitles trees, & caſt them into the fire,
yea, into a fierie furnace, that neuer ſhall be quenched, into
an vtter darkeneſſe, where is weeping, wayling, and gnaſhing
of teeth; then be fauourable O Lord, be fauourable.

Doth not the Lord ſpare Dauid, a king and a prophet for
murther? doth he not ſpare the Sichemites for adulterie? nor
Abſalom for treaſon? nor Saul for tyrannie? nor Eli for neg-
ligence? nor Achab, Ieroboam, nor Iezabell for crueltie? nor
Herod, Nabuchadnezzar, and Lucifer for pride; nor Pharaoh
for incredulitie: then be fauourable O Lord, be fauourable to
vs, in whom almoſt euery one of theſe ſins doe dwell and re-
maine. Did the Lorde for corruption ouerflow the worlde
with water? did hee burne Sodome for her villanie? did hee
caſt Adam and Eue out of Paradiſe, for eating of the forbid-
den fruite? did he ſtone a poore wretch to death, for gathe-
ring chips on the Sabboth day? then be fauourable O Lorde,
be fauourable vnto vs. But dooth not the Lord ſpare the Ce-
dar tree for his height? nor the Oke for his ſtrength? nor the
Poplar for his ſmoothnes? nor the Lawrell for his greeneſſe?
No verily, from the Cedar that is in Lybanon, euen to the hy-
ſop that groweth out of the wall, yea, euery one that brin-
geth not forth good fruite, is hewen downe and caſt into the
fire: it is a righteous thing with God, to render vengeance to
thoſe that diſobey him, and to deſtroy ſuch as haue forſaken
the lawe, by euerlaſting perdition.

Reue 1.7 Behold, the Lord ſhal come in the great and latter day of
2.Cor 5 iudgement, when none ſhall eſcape his iudgement ſeat, with
cloudes ſhall he come, and euerie eie ſhall ſee him, euen they
which pierced him thorow, ſhall alſo wayle before him, be-
ing ſummoned all to appeare moſt fearfully before his imperiall
throne of maieſtie: the be fauorable O Lord, be fauorable. A-
las, with what eies ſhal we miſerable ſinners behold him, ſo
glorioufly

glorioufly ſitting in his royall kingdom, with all his mightie and holy angels, and whole number of ſaints ſounding with the voice of the archangell, and trumpet of God, cauſing the heauens to paſſe away with a noiſe, and the elements to melt like waxe, & the earth to burne with the works thereof? yea, with what eies ſhall wee behold him, when wee ſee the Sun darkned, the Moone eclipſed, and the ſtars fal down from heauen? But alas, when he taketh the furbiſhed blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, vvhen hee ſummoneth before him the worme that neuer dieth, the fire that neuer ſhall be quenched, to reuenge vppon the wicked: into what a plight are they then driuen? then leaue they off; be fauorable O Lord, be fauorable, and ſay to the hils; O ye mountains, come and couer vs, O ye waters come and ouerwhelme vs: wo, wo, wo, how great is this darknes? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happines, as neither tongue can vtter, nor heart conceiue.

The ſecond thing wee haue to note in his promiſes, is his mercy which exceedeth al his workes. For God, though he haue giuē a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath borne the curſe, whereby his iuſtice is not impaired: he is content to accept our weakneſſe as our ſtrength, to recompence our imperfection with rewarde of greateſt perfection, and that which we can performe but in ſmall part he is content to accept as whole, not for any deſert of ours, but in the ſatisfaction of his ſon, who paide with the ſeale of his own bloud, the ranſome for our ſins, he hath cancelled the handwriting that vvas againſt vs. Wherefore we are to pray vnto God, that vvhenſoeuer our ſinnes ſhall come in queſtion before him, that hee would looke vppon Chriſt Ieſus, the true looking glaſſe, in whom he ſhal find vs moſt pure and innocent, and to ſhine moſt cleerely in the righteouſneſſe which he hath giuen vs by faith: ſo that wee appeare not in our own righteouſneſſe, but in the righteouſneſſe of the lambe, who hauing taken away the ſins of the

world, and hauing made vs as white as ſnowe, though wee were as red as crimſon, ſaith, he will be mercifull to our iniquities, and wil remember our ſinnes no more. Of him do al the Prophets beare witneſſe, that through his name al that beleeue ſhal receiue remiſſiõ of their ſins. Againe, Drinke ye all of this, for this is my bloud, which is ſhed for the remiſſion of ſins. Chriſt gaue himſelf for our ſins, that he might deliuer vs from the curſe of the law, euen according to the will of the Father. Chriſt bare our ſinnes in his own body on the tree, that we being deliuered from ſin, might liue in righteouſnes, by whoſe ſtripes we are healed, for we were as ſheep going aſtray, but are now returned to the ſhepheard and biſhop of our ſoules. It is no more but beleeue, & be ſaued: beleeue, and receiue remiſſion: beleeue, and lay off thine own righteouſnes, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted lambe.

Dauid was yong and after was old, yet in all his daies hee neuer ſaw the righteous forſakẽ. Somtimes he ſcourgeth his childrẽ, but like a louing father he laieth no more vpon them thã they are able to beare, for he afflicteth thẽ for his own iuſtice, becauſe they are ſinners: for his wiſedome, to exerciſe their faith: for his mercy, to cauſe thẽ to repent but this is the end of al, he helpeth thẽ in their diſtreſſes, he reuengeth himſelfe vpon his enemies, & giueth to his people reſt and quietneſſe. O that we would therefore praiſe the Lord, and forget not al other his ſingular benefits: O that we would confeſſe, that his mercy endureth for euer.

The third thing to note in his promiſes, is his boũtiful kindnes, in requiting ſo ſmal a thing, with ſo great & liberal bleſſings: and bindeth himſelfe by obligation (as it were) that as ſure as we performe the one, ſo hee will not faile to accompliſh the other.

The fourth, is his patience and long ſuffering, which is not ſlacknes, as ſome men account ſlacknes: but is patience, becauſe willingly he would haue no man to periſh, but gladly would haue all men come to repentance. Hee is content to

ſtaie

ſtay our leaſure, till we ſeeke and pray vnto him: and neuer ſmiteth, till there be no hope of redreſſe.

The firſt, is his loue, in that he is content to ſtir vs vp to holy exerciſes, & purity of life, & to allure vs with faire promiſes of aid, & proſperous increaſe of al his bleſsings in this world. The particular examination of theſe bleſsings would require a larger diſcourſe, thā (fearing tediouſnes) I dare preſume to trouble ye withal: wherefore a word of each, and ſo I end.

Touching the firſt, where it is ſaid, *God wil awake vp vnto thee*, it is a greater benefit than the words import: for it ſignifieth, not only that he will heare thee, but that he will alſo do what thou deſireſt, and ſatisfie thy requeſt. As long as the ſinner ſleepeth, the Lord is ſaid to bee aſleepe: but as ſoone as the ſinner awaketh from ſin, God will ariſe (ſaith Dauid) Pſalm. 78 and his enemies ſhall be ſcattered, and they that hate him, ſhal fly before him: as the ſmoak vaniſheth before the wind, & as the waxe melteth before the fire, euen ſo ſhall the wicked periſh at the preſence of God. Wherfore as Paul exhorted the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtād vp frō the dead, & Chriſt ſhal giue thee light*: awake vnto God, & God wil awake vnto thee, & Chriſt euen the ſon of God, the bright morning ſtar, ſhal giue thee the light of life. Ephe. 5

In the ſecond, he promiſeth abundance of worldly bleſsings, in recōpence of praier, for it is ſaid, *He wil make the habitations of thy righteouſnes proſperous*, that is, the Lord will Reue. 22. 2 Pſalm 1. 12 make peace within thy wals, & proſperity within thy palaces: he will cōmand his bleſsings to be with thee in thy ſtore Prou 28 houſe, and in al thou ſetteſt thy hand vnto: he will open vnto thee his good treaſures, euen the heauens to giue raine on thy land in due ſeaſon. Thou ſhalt lay vp gold, as the duſt, & the gold of Ophir, as the flint of the riuer: thou ſhalt waſh Iob 22 thy paths with butter, & thy rocks ſhal powre out riuers of oyle: thou ſhalt cal ſaluation thy wal, & praiſe ſhalbe in thy gates. Lo, thus ſhal the man be bleſſed that feareth God. Pſal. 128

Laſtly, for *being pure & vpright*, he wil make thy latter end greatly increaſe, & that thou maiſt the leſſe miſtruſt his promiſe,

mise, he will do it, though thy beginning be but small.

Here (brethren) ye see what a sea of matter is offered me, wherunto if I would commit my selfe, I might discourse vnto ye, what strange euents (by Gods prouidence) haue happned in the world, what great kings and potentates haue bin plucked down from their thrones, and what contemptible persons in the eie of the world, haue bin aduanced to their roomes. How Mardocheus a stranger was exalted into Hamons place; how Ioseph and Daniel, the one a bond-man in Egypt, the other a captiue in Babylon, were made princes in those kingdomes. But because I will not ouermuch transgresse the bonds of modesty, or hold yee longer than in this place I haue beene accustomed: only remember what the Prophet saith; *He raiseth the needy out of the dust, and lifteth the poore out of the mire that he might set him with the princes, euen with the princes of the world.*

Hest. 8
Gen. 30
Dan. 6
Psal. 113

Remember the example of Dauid, whom the Lord chose and tooke from the Ewes great with young: that he might feed his people in Iacob. and his inheritance in Israel. Remember the example of Iob, how the Lord turned the captiuitie of Iob, as the riuers in the south, how he blessed the last daies of Iob more thā the first, how he gaue him sheep, & camels & oxen, & she asses, in more abundance than he had before, how he increased him with sons and daughters, euen to the fourth generatiō, so that he died being old & ful of daies. Remember euen our own estate, for whom the Lord hath don great things already: as created vs, and redeemed vs, & sanctified vs, and not long since deliuered vs from the gaping iawes of those that sought to suck our bloud. Vpon some he hath bestowed humility, whereby their minds are adorned with vertue: honor vpō others, whereby their persons are inuested with maiesty: vpon others comlines, whereby the other two are graced: vpon others orchards, which they plāted not, or at least vnto which they gaue no increase: vpon others increase of vertuous children, whereby their posterity is preserued: vpō others, the free passage of his word, which

Psal. 78
Iob. 42
Psal. 126
Psal. 41.

a long time had beene obſcured by ignorance, the mother of deuotion, as the ſhauelings call it, but vnder a ſtepdame of deſtructiõ, as we perceiue it: & though he beſtow but ſom one or two of his bleſſings vpon vs, yet how much are wee bound for theſe bleſſings, to ſing praiſe, & honor, and glory, vnto him that ſitteth vpon the throne, and vnto the Lambe for euer. But vpon whom hee hath beſtowed all theſe bleſſings, O how ſtrictly by good cauſe are they bound to magnifie the Lord, and to reioice in God their Sauiour. Examine then your owne conſciences, I beſeech yee, whether God hath beſtowed all theſe bleſſings vpon you or no, and if he haue, O what great cauſe haue yee to come before his face with praiſe, to ſing lowde vnto him with Pſalmes, to worſhip & to fal downe before him, to giue vnto the Lorde the glory of his name, to bring an offering of thankſ giuing, and to enter into his courts with praiſe. And yet who knoweth whether the Lord hath greater bleſſings for yee in ſtore? ye may bee ſure hee will pull downe the mightie from their ſeate, and exalt the humble and meeke. Surely, the Lorde doth vſe vertue as a meane to bring vs to honor, and whoſoeuer you ſhall ſee endued with the vertues of this text, I meane, with ſeeking vnto God, with prayer and puritie of life: ye may bee ſure there is a bleſſing reſerued for him of the Lord, yea, ſuch a bleſſing, as though his beginning bee but ſmall, yet his latter end ſhal greatly encreaſe. Pſalm. 99 Pſalm. 96

God increaſe the loue of theſe thinges in our hearts, and make vs worthie of Chriſts bleſſings, which he hath plentifully in ſtore for vs: that after hee hath heaped temporall bleſſings vpon vs, hee would giue vs the bleſsing of all bleſſings, enen the life of the world to come.

*FINIS.*

Feare God and keep his Cummandments
For this is the hol Duty of man
In Fue words

---

Pauls Comforts in Afflictions or in despair
4:11 Corin 8:9:10 Verses; We are troubled
On Every side yet not destressed
We are perplexed. but not in dispair
Persecuted. but not forsaking: Cast
Down. but not destroyed: allways
Bearing about in the body the dying
of the Lord jesus that the life
also of jesus might be made
manefest in our body for our light
Affliction. which is but for a
moment worketh for us a far
more Exceeding and Eternal
Waight of Glory

---

But if we have set our Love on God,
The Eye hath, not seen. nor ear heard,
neither have Entered into the heart
of man the things which God hath
Prepared for them that love him

---

Blissed are thay that heare the word
of God and Keep the Same

# MARIES CHOISE.

Luke 10.38.39.&c.

38 *Now it came to passe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.*

39 *And she had a sister called Mary, which also sate at Iesus feet, and heard his preaching.*

40 *But Martha was cumbred about much seruing, and came to him and said, Master, doest thou not care, that my sister hath left me to serue alone? bid her therefore that she helpe me.*

41 *And Iesus answered, and said vnto her, Martha, Martha, thou carest and art troubled about many things.*

42 *But one thing is needfull, Mary hath chosen the good part, which shall not be taken away from her.*

AS Christ had shewed himselfe louing vnto Lazarus and his sisters, in raising him from the death of the bodie, and them from the death of the soule: so doe they here shewe their thankefull mindes to Christ againe, the one by receiuing him into her house, and the other by entertaining him into her heart. As hee was God, he was receiued of Mary: as he was man, he was receiued of Martha. They both desired to entertaine our Sauiour: as Iacob and Esau desired to please their aged father: but Mary made choise of the better part, and was preferred before her sister, as Iacob sped soonest of most dainty venison, and preuented his brother of the blessing. And although the care of Martha in entertaining of Christ be not to be misliked, yet

Iohn 11

Gen. 27

Maries diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with Mary to studie in the worde, and first to seeke the kingdome of God, than
Math 6.35 with Martha to labour in the worlde, and to neglect that heauenly kingdome. And yet notwithstanding, such is the corruption of this rusty age, that our greatest care is to prouide for this present life, as the rich man, Luke. 12. that inlarged his barnes wherein to put his store for many yeares: but wee neuer or verie late remember to prouide for the life to come, like that other rich man, Luke. 16. that neuer thought of heauen, till hee was tormented in the flames of hell.

In the 14. of Iohn, Christ is said to loue the whole familie, and here he is said to come vnto them. For whome hee loueth hee cannot choose but visite, like the friends of Iob
Iob 2 that came to comfort him in his great aduersitie: yea, and the greater loue he beareth vnto any, the oftner hee will resort vnto them, yea, he will come and dwell with them, Ioh. 14.23. Like Iacob that came downe into Egypt, to his be-
Gen 47 loued sonne Ioseph, and dwelt in Goshen. But Christ is yet
Gen 45 more kind then Iacob was, for he came not till hee was sent for with horses and Chariots: but Christ came of his owne accord to this beloued familie.

Thus doth he alwaies preuent vs with his blessings: before he was desired he came into the world, he called his Apostles before they came to him, and before he was requested hee came vnto this noble house. O happie house that entertayned such a guest, but thrice happie inhabitants to whome such a guest would vouchsafe to come! When hee
Luke 8 came to the swinish Gadarens, they desired him to depart out of their coastes, preferring their swine aboue their Sauiour: but this godlie familie receiued him into their house, preferring their God before their golde, and the health of their soules before their worldlie wealth. They receiued him into their house, who had not a house wherein to put
Math 8.19 his head. Wherein their hospitalitie is commended, and

shall

ſhall certainly bee rewarded at the dreadfull day: for vvith this and ſuch like workes of mercy, the Lorde ſhall anſwere the ſentence of iudgement, which is to bee denounced agaynſt the wicked, that neuer exerciſed thoſe workes of mercy.

Let vs learne by their example to bee harborous, and giuen to hoſpitalitie, vvhich is ſo often commended vnto vs in the Scripture, and ſhall be ſo richly rewarded at the laſt day. Thoſe godly Fathers, Abraham and Lot, entertained Angels in the habite of ſtraungers: ſo wee may daily entertaine Chriſt Ieſus in the habite of a poore man, of a blinde man, of a lame man, and whatſoeuer is done vnto anie of theſe that are his members, he accounteth and accepteth as done vnto himſelfe. Gen. 18 Gen. 19

Nowe as the vertue of hoſpitalitie is commendable in all ſortes of men: ſo is it more eſpeciallie commended to the Miniſters, vvho are expreſſlie commaunded by the Apoſtle among other thinges, to bee giuen to hoſpitalitie. 1. Tim. 3. 2.

Vnto the Leuites in the time of the lawe, the Lord appoynted cities of refuge, to ſignifie that the Miniſters houſe ſhuld be the poore mans harbour, and his ſtore their treaſurie: but the true Miniſters of our dayes haue no cities of refuge for others, for they haue none for themſelues: they haue not wherewith to relieue the wants of others, for they haue not to relieue their owne. Num. 35

When Martha had thus entertained Chriſt as hee was man, into her houſe, Mary began to entertaine him as hee was GOD into her heart, ſhe ſate at his feete to heare his preaching, for no ſooner was Chriſt come into the houſe, but that he tooke occaſion to teach and inſtruct the familie, and in ſtead of bodily foode, which they beſtowed vppon him, to giue vnto them the foode of the ſoule. Thus doth he alwaies ſhew himſelfe a thankfull gueſt, into what houſe ſoeuer he entreth, hee leaueth better things behind him than he findeth, hee loues not to bee in Zacheus debt for his dinner, for in ſtead thereof hee bringeth ſaluation to his houſe, Luke. 19.

neither,

neither doth he leaue his ſupper vnpaid for here, for in ſtead thereof he beſtoweth vpon them an heauenly ſermon. This ſhould be the exerciſe of faithfull Miniſters, when they are
Math 5.13 inuited to great feaſtes, that as they are called the ſalt of the earth, which ſerueth to ſeaſon the meates, to make them ſauorie, and preſerue them from putrifaction, ſo they ſhould ſeaſon the table talke with ſome godly conference, to miniſter grace vnto the hearers, Ephe. 4. 29.

These ſiſters were godly women, and both earneſt fauorers of Ieſus Chriſt, and yet in the manner of their deuotion there is ſuch difference, that the worldly affection of the one, may in ſome ſort be miſliked, in reſpect of the godly exerciſe and practiſe of the other: Martha is ſore incumbred with much ſeruing, where a little ſeruice had bin ſufficient, but Mary is attentiue to heare the word of God, which neuer can be heard ſufficiently.

Math. 5. Luke 4 Iohn 8 Mary ſitteth to heare the word, as Chriſt vſed to ſit when he preached the word, to ſhew that the word is to be preached and heard with a quiet minde. In a ſtill night euerie voyce is heard, and when the bodie is quiet, the minde moſt commonly is quiet alſo. But Martha is troubled with other
Math 5.13 affaires, and therefore vnfit to heare the word: as the ground that is ſurcharged with ſtones, or ouergrowne with weedes and thornes, is vnfit to receiue the ſeede, or yeeld any fruite to him that tilleth it. As often therefore as we come to heare the word of God, we muſt not come with diſtracted minds, wee muſt not trouble our ſelues with the cares of this life,
Luke 8.14 which (as our Sauiour ſaith) are thornes to choake the
Exod 3 Mark 10 word, and to make it vnfruitfull. For as Moſes was vnfit to talke with God till he had put off his ſhooes, and the blinde man vnfit to come to Chriſt, till he had throwne away his cloake: ſo wee muſt thinke our ſelues vnfit to heare the worde, and vnapt for euery heauenly exerciſe, till wee haue put off our ſhooes, that is, our worldly cogitations and affections, and till we haue caſt away our cloake, that is, all lets and impediments which might hinder vs from profi-

ting

ting in our profession.

When our mindes are quiet, we are fit to deale with heauenly matters, therefore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when we are most priuate: he appeared to Abraham sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by Philips preaching. Gen. 18 Acts 2 Acts 8

Marie sate at Iesus feete, yet sate she not sleeping, as many sit at the preachers feete, but she sate at Christ his feete, and heard his word. As Paul was brought vp at the feete of Gamaliel, and was perfectly instructed in the law of the fathers. Acts 22

Her humilitie is commended, in that she sate at Iesus feet, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that shee would not depart to helpe her sister, to signifie that the hearing of the word must be preferred before all worldlie busines.

Her diligence and humilitie serueth to condemne our negligence, and contempt of Christ and his word: we do not sit at Christ his feete, nay wee rather set Christ at our feete, when we are so negligent in hearing of his word.

Wee are as slowe to come to the Church, as the Rauen vvas to come to the Arke, and as loath to spend any time in the seruice of God, as Pharaoh vvas loath to let the Israelites goe to serue the Lord. If a commoditie vvere to bee seene vvhereout some profite might arise, how careful vvould vve be to procure it? vvhat paines vvould vve take to get it? Absolon vvas not more desirous of a kingdome, than the rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the worde preached without some hinderance to their worldly busines, and some extraordinarie charge to their purse, then like the Gadarenes, they are content to take their leaue of Christ and his worde, and had rather lose that heauenlie pearle, than they would parte from their worldlie pelfe. Gen 8 Exod 8.32 2.Sam 15 Luke 8 Math 13.49

Thus

Thus in Christ wee haue the patterne of a good pastour, and in Marie the patterne of a good hearer: Let Ministers
2.Tim 4.2 learne by his example, to take all occasions to preach the worde, to bee instant in season and out of season. and let Christians learne by her example, first to seeke the king-
Math 6 dome of God and his righteousnesse, and then to prouide for the things of this life.

While Marie was carefull for the foode of the soule, Martha was curious to prouide foode for the bodie, her greatest care was to entertaine Christ, & to make him good cheere, to testifie her thankfull minde vnto him that had done so great thinges for them; hee had raised her brother Lazarus from death to life, therefore he was worthie to bee well entertained.

1.King 17 If Elias deserued to bee well dealt withall at the hande
2.King 4 of his hostesse, whose sonne he had restored to life: or Elisa deserued such entertainement for her sonnes reuiuing: then surely our Sauiour Christ was worthie to bee welcome hether, where he had raised Lazarus out of his graue, wherein he had lien by the space of foure dayes before. It was well
Iohn 11 done therefore of Martha to shew her thankfull minde vnto Christ, but it was not well done at that time to shew her selfe thankefull in that manner, it was then time to heare the worde: for at that time Christ preached the worde, it was no time for her to spend that time in other affaires, and to neglect the greatest affaire, the meanes of her owne saluation.

It was not vnlawfull for Martha to labour, no more than it was vnlawfull for Peter to sleepe: but when Christ was preaching, it was no time for her to bee so busie in seruing,
Math 25 no more than it was time for Peter to sleepe, when Christ willed him so earnestly to watch and praye. When Christ
Luke 5 preached out of Simons shippe to the people that stoode vpon the shore, it was no time for Peter to play the Fisherman. But when Christ had left speaking, and commaunded him to lanch into the deepe, then it was time for Peter to let

downe

downe the net. There is a time wherin we ought to labour in our vocation, and a time wherein we ought to heare the word, and as wee may not vtterly neglect our lawfull callings, to follow Sermons: so must we not bestow the Sabboth, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appointed time (saith the wise man) Eccle. 3. and euery thing is seemely in his conuenient season, but when thinges are done preposterously and out of order, there followeth confusion.

Although Martha did not heare Christ, yet did she labour for Christ: many in our dayes will neither labour for Christ, nor heare of Christ: but as the Israelites were wearie of their iourney in the wilderues, and lothed that heauenly Manna; so these men are wearie of euery godly exercise, and are soone cloyed with the word of God. Num 21

The fiue foolish Virgins waited their oyle to no purpose, and whileshey went to buy, were excluded the mariage: and these foolish men spende this time of grace vainely and wantonly, as though after this life there were no time of iustice and vengeance to bee feared. The day serueth for their pride or profite, the night is spent in sporte and pleasure, and no time is left to hear the worde. When we are praying, they are playing: when we are preaching, they are eating and drinking, like the olde worlde, that ate and dranke, the married wiues, & gaue in marriage, while Noah was preparing the Arke for the saueing of his household. And as Baals priestes wounded themselues to serue their idol: so these men take dangerous courses, & strangely trouble themselues to serue the diuell. Mat 24 Gen 6 Heb 11 1. King 18

Now Martha findeth her selfe agrieued, and begins to enuie her sisters exercise, as Iosephs brethren enuied him for his dreames: and the sonnes of Ishai, that disdayned their brother Dauid, for his forwardnesse in the combat with Goliah. Gen 37 1. Sam 17

These two sisters, that in other things agreed so well together, in this doe differ so much, that Christ must haue the

hearing of the matter, and decide the controuersie; Martha plaieth the plaintife, and accuseth her sister. Mary the defendant answereth by her aduocate, and Christ himself that tooke vpon him the office of an Aduocate, is become the Iudge, and giueth sentence on Maries side: Martha complaineth of her sisters slouthfulnes, and seemeth after a sort to blame our Sauiour for winking at it, requiring him to see the matter redressed, speedily. But Christ first reprooueth Marthaes curiositie, and then excuseth, yea, and commendeth Maries care. In Martha it appeareth how willing wee are to please our selues in our owne conceites, and how readie to conceiue amisse of others doings, yea, sometimes to preferre our owne defects, before the perfections of other men. If Dauid clasteth his soule with fasting, it shall bee turned to his reproofe: If he put on sackcloth, to testifie his cõtrition, they iest at him, and the drunkardes make songs of him. If Iohn Baptist be temperate in his apparell and diet, they will say he hath a diuell. If Paul answere discreetly for himselfe, he shall be charged to bee madde with ouermuch learning, yea, if our Sauiour Christ himselfe frequent the cõpanie of sinners, to reclaime them from sinne, they will not sticke to call him a friend and companion of Publicans and sinners. Amongst vs, if there be any that bee more forward in religion than the arst, & more diligent to heare the word, as Marie was, there shall not want some or other to censure them at their pleasure, yea, to find fault, & to condemne thẽ for so doing, yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lord answered for Marie, when she held her peace: so the Lorde will defend their cause, and take their part against their aduersaries. The Lorde cannot abide to heare his seruants ill spoken of, but is alwayes readie to maintaine their right, and to answere for them. He will not suffer Laban to speake an ill worde to his seruant Iacob. And if Aaron & Miriam murmure against Moses, the Lorde will punish it with leprosie. What a comfortable thing is this to the godly, ẏ the king of kings will take their partes, and will not suffer them to sustaine any wrong? He is a most sure and trustie friend, that will

Psal 69

Luke 7.33

Actes 26

Luke 7.34

Gen 3.24

Num 12

wil not abide his friends to be backbited or ill spoken of, but either he will answere in their defence, or he will finde some meanes to stop their mouthes, and restraine the slaunderous tongues of their enemies, as sometime he stopt Balaams passage, when he went to curse his people, & caused the dumbe beast to speake, and to reprooue the madnes of the Prophet, rather than hee would haue his people to be cursed. Num 22 2.Pet.2.15

The repetition of Marthaes name argueth the vehemencie and earnestnesse of this admonition. The Lord is faine to be very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto Abraham, hee called him twise by name: Christ called Peter thrise by name, Iohn 21. to cause him make his three-folde confession, to make amends for his three-folde deniall. And when the Lord spake vnto Samuel, he called him 4. seuerall times by name, before he answered: for such is the great mercie of God, that he is content to admonish vs often of our duetie, & such is the dulnes & peruersenes of our crooked nature, that wee cannot be gained by the first admonition: but the Lord must cal vs oftē & earnestly, before we wil hearkē vnto him. Gen 22 1.Sam 3

There are two thinges in this speach of Christ to be obserued. The first is [illegible] modest reprehension of Marthaes immoderate care[illegible] her is, his friendly defence of *Maries choise*. Though [illegible] was very careful to entertaine Christ in the best mann[illegible] if he perceiue any thing in her worthie of reprehen[illegible] hee will not sticke to tell her of it: hee will not so the [illegible] her saying, nor so to the her in her own conceit, for all the trouble and cost that shee bestowes vpon him. If we be oft[illegible] inuited to some mans table, and kindly entertained, it would be vnkindly taken, if we should finde fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whom it more specially concerneth, must learne by this example how to behaue themselues, when they are inuited to great feastes, namely, to speake their conscience freely when they see a fault. The best requitall that we can make for our good cheare, is to giue good counsell and wholesome admonition to them that in-

like vs. When Christ dined with the Pharise, Luke 11. and was misliked for not washing before dinner, he tooke occa-
Luke 14 sion to reproue their hypocrisie, their outward shewe of holi-nesse, which was the sin of the Pharises; and at an other time he noteth them, for pressing to the chiefe places at banquets, & sheweth what modestie is to be obserued in sitting down to meate, and what guests should be bidden to our table. So should Preachers behaue themselues towards those that inuite them to great feastes, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the guestes, to say vnto them thus, or otherwise as the case requireth: I will warne you of one thing that will doe you good, that you would leaue your vsurie and extortion, your couetousnes & oppression, that you would leaue your swearing & blaspheming the name of God, that you would forbeare to prophane the Lordes Sabboth, that you would leaue your pride and excesse in your diet and apparell, that you would forbeare to speake ill of any behind their backes, or to beare any malice or hatred to any of your neighbors.

These are the faults which are easie to bee espied almost in euery place, and these are the faultes which the faithfull minister of Christ Iesus should not leaue vnreproued where-
1. King 18 soeuer he commeth. But as Elias told Achab of his Idolatrie,
Math 14 though he were his king, and Iohn Baptist tolde Herode of
Marke 6. 20 his adulterie, though he did many things for him, and heard him gladly: so should the Preachers reproue the people for their notorious offences, notwithstanding some fauours and curtesies receiued from them.

If Christ had cause to finde fault with Martha for her too much diligence in his entertainement, because she was too curious of his diet, but would haue bene content with simple cates: he was no delicate or daintie guest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing minde to heare the word, with an earnest care to liue thereafter. These are the thinges wherein the Lorde delighteth, these are the meates which he desireth, and which hee pre-

ferreth

ferreth before all earthly cheare.

Thus is Martha reprehended for her curioſitie: now let vs ſee how Marie is excuſed and commended for her godly care. One thing is neceſſarie (ſaith Chriſt;) and what is that one thing? Euen to heare the word preached, which is the power of God to ſaluation, to euery one that beleeueth. A man may better want all thinges, than that one needefull thing, and yet we deſire all other thinges, and neglect that one thing, which is ſo needefull.

This one thing hath Marie choſen, and therefore hath choſen the better part. Marthaes part is good, becauſe it prouideth for this preſent life: but Maries part is better, becauſe it leadeth to eternall life. It is good to bee occupied about our calling, to get our liuing: but it is better to bee occupied in hearing the worde, which is able to ſaue our ſoules. As the head and the foote are both needefull in the bodie, ſo Mary and Martha are both needful in a Commonwealth: man hath two vocations, the one earthly, by his labour, the other heauenly by his prayer. There is the actiue life, which conſiſteth in practiſing the affayres of this life, wherein man ſheweth himſelfe to be like himſelfe, and there is the contemplatiue life, which conſiſteth in the meditation of diuine and heauenlie thinges, wherein man ſheweth himſelfe to be like the Angels: for they which labour in their temporal vocations, doe liue like men, but they which labour in ſpirituall matters, liue like Angels. When they heare the word, God ſpeaketh vnto them: when they pray, they ſpeake vnto God, ſo that there is a continual conference betweene God and them, becauſe they are continually exerciſed in hearing and praying.

Chriſt loued Martha for her hoſpitalitie, as Iſaac loued Eſau for his veniſon. So did he loue Marie for her diligence in hearing his word, as Rebecca loued Iacob for hearkning to her voice. A nurſe which hath her breaſt full of milke, doth loue the child that ſucks it from her: and Chriſt which hath his breaſt full of heauenly milke, is glad when he hath children to ſucke the ſame. Let vs therefore (as the Apoſtle willeth vs. 1. Pet. 2. 12.) laying aſide al malicioufneſſe, and al

Gen. 25. 28.

guile, and dissimulation, and enuie, and all euill speaking, as new borne babes desire the sincere milke of the word, that we may growe thereby to bee perfect men in Christ Iesus: let vs breathe after the fountaine of liuing water, which springeth vp vnto eternall life, as the faintie Hart desireth the water brooke to quench his thirst: and for as much as many things are so troublesome, and one thing is so needefull, let vs seeke that one needful thing, the end of all thinges, euen to feare God and keepe his commaundements, which we learne by hearing the word of God, whereby faith (without the which it is impossible to please God) is begotten and nourished in the hearts of men.

Psalm 42.1

Eccle 12.13
Heb 11.6

Rom 10.17

This is that good part which Mary hath chosen, by so much better than her sisters choise, because it concerneth a better life, and hath the fruition of this present life. Mary hath a double portion: she heard the worde, and ate of the meate which her sister dressed, for godlinesse hath the promise of this life, and of the life to come. As for all other things, whether they be honors, promotions, pleasures, and what not? They serue only for the maintenance of this present life, which is so short and subiect to mutabilitie: but the word of God is the foode of the soule, the bread of life, that immortall seede which bringeth forth fruite vnto eternall life. Let the worde of God therefore be pretious vnto vs, because it is so permanent: for heauen and earth must passe, but the word of God endureth for euer. If we make choise of any thing beside, it must bee taken from vs, or wee shall bee taken from it: but if wee make choise of this one thing, it shall neuer be taken from vs, neither in this world, nor in the world to come. The Lord graunt that we be not only hearers, but doers of the word, that it may be truly said of vs, as Christ said of his Disciples that heard his preaching, Behold my brother, my sister and mother: or as he answered the woman that commended his carnal kindred, *Blessed are they that heare the word of God, and keepe the same.*

1.Tim.4.8

2.Pet 1.13

Luke 21.33

1.Pet 1.25

Iames 1.22

Math 12.50
Luke 11.28

FINIS.

All things work to gether for good to them that Loue God

# THE FIRST SERMON
## *of Noahs drunkennesse.*

### GEN. 9. 20. 21.

*Noah also began to be a husbandman and planted a vineyard: And he dranke of the wine and was drunken, and was uncouered in the middest of his tent.*

FIrst we are to speake of *Noah*, then of *Cham* his wicked sonne, and after of *Shem* and *Japheth* his good sonnes: In *Noah*, first of that which hee did well, and then of his sinne. In *Cham*, first of his sinne, and then of his curse. In his brethren, first of their reuerence, and then of their blessing.

Nowe wee will speake of the Father, and after of his children. *Then* (saith Moses) *Noah began to be a husbandman*: This is the first name which is giuen to *Noah* after the floud, hee is called an husbandman; and the first worke which is mentioned, was the planting of a vineyard: one woulde thinke when all men were drowned vvith the floud, and none left aliue to possesse the earth but *Noah* and his sonnes, that hee should haue founde himselfe something else to doe, then to plant vineyardes; and that the holie Ghost shoulde haue intituled him King of the worlde, and not an husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then anie king hath in the world or shall haue to the worlds ende: but hereby the holy Ghost would shewe, that God doth not respect kings for their titles, nor men for their

riches

riches as we do, & therfore he nameth *Noah* after the worke which he did, not after the possessions which he had, an husbandman. It seemeth that there was great diuersitie betweene this age and ours. For if we should see nowe a king go to plough, a nobleman to driue the teame, a gentleman keepe sheepe, hee should bee scorned for his labour more then *Noah* was for his drunkennesse: yet when wee reade how this Monarch of the world thought no scorne to plaie the husbandman, we consider not his princely calling, nor his ancient yeeres, nor his large possessions to commende his industrie, or modestie, or lowlie minde therein. Which may teach vs humilitie, though wee learne to disdaine husbandrie. Of whom will we learne to bee humble, if Kinges giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of the Kinges of the earth, and the example of the king of heauen.

The time was when *Adam* digged and delued, when *Dauid* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abominable to the Egyptians (as *Moses* saith in the same verse) so they which doe like them are abhorred of their brethren: and they which liue by them, scorne them for their worke, which would be ashamed themselues, because they worke not. There was no arte nor science which was so much set by in former times, and is now profitable to the Commonwealth, bringing lesse profit vnto it selfe, that may so iustly complaine of her fall without cause, and her despite from them which liue by her, as this paines full science of husbandrie: that it is maruell that any man will take paine for the rest, to be contemned for his labour, and be a scorne for the rest, which might hunger and starue, if he did not labour for them more then they doe themselues. No maruell then though many in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues;

themselues: but it is marueil if their complaint do not grow in time to rebellion, and pull others as lowe as themselues: for why should the greatest paine yeeld the lesse profit? yet this is their case; for if you marke, you shall see that the husbandman doeth bate the price of his fruites so soone as the dearth is past, though hee raiseth it a little while the dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deere when the dearth is past, as if it were a dearth still. Thus a plentiful yeere doth damage him, and a hard yeere doth vantage them. So this painful man is faine to liue poorely, fare meanly, go barely, house homely, rise early, labor daily, sel cheap, and bye deere, that I may truely say, that no man deserueth his liuing better, no man fulfilleth the lawe neerer: that is, thou shalt get thy liuing in the sweat of thy browes; then this poore sonne of Adam, which pickes his crums out of the earth. Therefore he should not bee mocked for his labour, which hath vexation enough though all men speake well of him: and in my opinion, if any deserue to be loued for his innocencie, or for his trueth, or his paine, or the good which hee brings to the Common-wealth, this Realme is not so much beholding to any sort of men (but those that feed the soule) as those which feed the body, that is, those that labor the earth: yet you see how they liue like drudges, as though they were your seruants to prouide foode for you, and after to bring it to your doores: as the beasts serue them, so they serue you, as though you were another kind of men. I can not thinke vpon their misery but my thought tels me, that it is a great part of our vnthankefulnesse, that we neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which do not worke should not eate: but nowe they which do not worke, eate most: and the husbandmen which worke, eate not, but are like Bees, which prepare foode for other and pinch themselues. Let vs consider this, for they had not one law and we

another: but the ſame curſſe which was denounced vpon Adam, was denounced vpon all his children, that euerie man ſhould get his liuing in the ſweate of his browes. Although I know there be diuers workes, and diuers gifts, and diuers callings to work in: yet alwaies prouided, they which do not worke ſhould not eat, for in the ſweat of thy browes, that is, in labour and trauell, thou king, and thou Iudge, and thou prelate, and thou landlord, and thou gentleman, ſhalt get thy liuing as Adā thy father did, or elſe thou doeſt auoide the curſſe, and a greater curſſe ſhall follow: that is, they which will not ſweat in earth, ſhal ſweat in hell.

Adam had foode aſwell as thou, and ſo had Noah, and more then thou, vnleſſe thou hadſt all, for they had all and yet they might not bee idle, becauſe their handes were not giuen them for nothing: Some worke with their pen, ſome with their tongues, ſome with their fingers: as nature hath made nothing idle, ſo God would haue no man idle, but that he which is a Magiſtrate, ſhould do the worke of a Magiſtrate: he which is a iudge, ſhould do the work of a iudge: he which is a captaine, ſhould do the worke of a captaine, he which is a miniſter, ſhould doe the worke of a miniſter: as when Noah was called an husbandman, hee did the worke of an husbandman. This contempt of the country, doeth threaten danger to the land as much as any thing elſe in our daies, vnleſſe their burden bee eaſed, and their eſtimation qualified in ſome part to their paines. Thinking that you haue not heard of this theame before, ſeeing the wordes of my Text did lie for it, thus much I haue ſpoken to put you in mind how eaſily you liue in reſpect of them: and to certifie our minds towards our poore brethren, which in deed ſeeme too baſe in our eies, & are ſcorned for their labours, as much as we ſhould be for our idleneſſe.

*Then* (ſaith Moſes) *Noah began to be a husbandman*. In that it is here ſaid that *Noah began*, it doth not diſproue that hee gaue not himſelfe to husbandrie before, but it importeth, that Noah began to ſet vp husbandrie againe after the

the floud before any other: so this good man recomforted with the experience of Gods fauour (which had exempted him and his seede out of all the world) and reioicing to see the face of the earth againe after the waters were gone, though an olde man, and weake then he was, yet hee returneth to his labour afresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlines is alwaies ioined with the feare of God, that they ẏ are humbled with religion, do not thinke themselues too good to do any good thing. Here note by the way, that none of Noahs sonnes are said to begin this worke, but Noah himselfe, the olde man, the hoary head and carefull Father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes; and howe al the world after should liue by labour and trauell, till they return to dust: so the old man whome age dispenceth withall to take his ease, is more willing to prouide for the wantes of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doeth feede the dam when she is olde, because the dam fed her when she was young. What a shame is this to Shem and Iapheth, that is, to vs which are young and strong, that the father should be called a laborer when the sonnes stand by? Now, the ground was barren because of the floud, and could not bring foorth fruite of it selfe, because of the curse: therefore it pitied Noah to see the desolation and barrennes, & slime vpon the face of the earth, which hee had seene so glorious and sweet, and fertil, with all maner of herbs and fruits, and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delightes & profits for sinful man, as it did before. By this we may learne to vse all means for the obtaining of Gods blessings, & not to lose any thing which we might haue or saue for want of paines, for that is sin. As Salomon noteth in the 24. of Pro. when he reproueth ẏ slouthful husbandmā, because his field brought

foorth Nettles and Thistles in steade of grapes, not because the grounde woulde not beare Grapes, but because the slouthfull man woulde not set them. Shall God command the earth and all his creatures to increase for vs, and shall not we further their increase for our selues? as wee increase and multiply our selues, so wee are bound to ioyne hande and helpe, that all creatures may increase and multiply too, or else the Fathers should eate the childrens portion, and in time there should be nothing left for them that come after: this regard Noah seemeth to haue vnto his posteritie, and therefore hee gaue himselfe vnto husbandrie, which is commended in him vnto this day, and shall be recorded of him so long as this booke is read: whereby wee are warned, that he which liueth only to himselfe, is not to be remembred of them which liue after: But as Dauid cared how the realme should be gouerned after his death, aswell as he did during his life: so though we die and depart this worlde, yet wee should leaue that example, or those bookes, or those workes, behinde vs, which may profit the Church and Commonwealth when vve are dead and buried, as much as wee did vvhen vve liued among them. Euen as Noah planted a vineyard, not for himselfe, but for the ages to come after.

Some do thinke that Noah planted the first vineyarde, and drunke the first vvine, and that there was no vse of grapes before: vvhich opinion they are led vnto, that they might excuse Noah and mittigate his faulte; if hee did sup too deepe of that cup, the strength and operation vvhereof vvas not knowne vnto him nor vnto any man before. But it is not like, that the excellent liquor and vvholsome iuice of the grape did lie hid from the vvorlde so many hundreth yeers, and no doubt but there vvere vines from the beginning, created with other trees: for how could Noah plant a vineyard, vnlesse he had slippes of other vines or grapes that grew before, seeing he did not create fruites but plant fruits as vve doe? for this is principally to bee noted, that so soone as he had oportunitie to doe good, he omitted no time, but presently

preſently after the floud was gone, and that the earth began to drie, he plied it with ſeedes, and wrought it till he ſaw the fruites of his labour. By this we learne, to omit no occaſion to doe good, but when ſo euer wee may doe good, to count it ſinne if we doe it not.

But if we be ſo exerciſed, then all our workes ſhall proſper like the vineyard of *Noah*, becauſe the fruite of the vine dooth cheare the countenance and glad the heart of man. Therefore ſome haue gathered vpon the planting of this vineyard, a ſignification of gladnes and thankefulnes in *Noah* for this late deliuerance, as the Iewes by their ſolemne feaſtes did celebrate the memoriall of ſome great benefit: but I rather iudge, that God would haue vs ſee in this example, what men did in thoſe dayes, and how we are degenerate from our parents, that we may prepare againſt the fire, as *Noah* prepared againſt the water.

This is worthie to bee noted to, that God did not ſo regard his husbandrie, but that he had an eye to his drunkennes, and ſpeakes of his fault aſwel as his vertue; whereby we are warned, that though God bleſſe vs now while wee remember him, yet hee will chaſten vs ſo ſoone as wee forget him: though we be in a good name now, infamie will riſe in an houre: though we be rich at this preſent, pouertie may come ſodainely: though we bee well while wee are heere, yet we may fall ſicke before night, euen as *Noah* is prayſed in one verſe, and diſprayſed in an other: euen now God commends him for his lowlines, and now diſcommends him for his drunkennes: as though hee had forgot all his righteouſnes ſo ſoone as hee ſinned, and would call in his praiſe againe.

This was to ſhewe; that *Noah* was not ſaued from the floud, becauſe he deſerued to bee ſaued, but becauſe God had a fauour vnto him: for he which was not drowned with water, was drowned after with wine. As the Phariſes when they had done well were proud of it, and loſt their reward: ſo

when Noah had done a good worke, he ſpotted it with ſin, and was diſpraiſed where hee was praiſed, as though God repented him that he commended him. He planted well, but he drunke not wel: therefore that which was good did him hurt; then ſeeing hee was trapped vvith a good worke, vvhatſoeuer we doe, wee may remember howe eaſie it is to ſinne, if wee miſſe in the matter, or in the maner, or time, or the place, or the meaſure, as Noah did. Hee which planteth the vineyarde, is worthy to taſte of the grape, but if thou haue found hony (ſaith Salomon) eate not too much leaſt thou ſurfet: Soif thou haſt found wine, drink not too much leaſt thou ſurfet. A little wine is better then a great deale, and if thou wilt followe the Apoſtles counſell, thou muſt drinke it but for thy ſtomackes ſake, leaſt that happen to thee, vvhich thou ſhalt heare of this noble Patriarch. Though hee vvas neuer ſo righteous before God and men, though he eſcaped the deſtruction, which lighted vpon all the world, though he had al the foules of the ayre and beaſts of the lande at his command, though hee paſſed the pilgrimage of man nine hundreth yeeres, yet Noah was but a man: ſo auncient, ſo righteous, ſo mightie, ſo happie; Noah ſhewed himſelfe but a man, for drinking the wine which himſelfe had planted, he was drunken. This is Noahs fault, he was drunken with his owne vvine, as Lot was defiled vvith his owne daughters. If Cham his ſonne had taken too much, and ſtript himſelfe as his father did, the holie ghoſt would ſcarce haue ſpoken of it, becauſe he was a man of no note; but when the father forgate himſelfe and gaue this offence, marke the maner of the holie Ghoſt, as though he would ſhew you a vvonder: hee diſplaieth Noahs drunkenneſſe, as Cham diſplayed his nakedneſſe: as if he would ſay, come and ſee the ſtrength of man. Hee which vvas counted ſo righteous, hee which beleeued the threatning like Lot vvhen the reſt mocked, he to whom all the foules of the ayre, and the beaſtes of the earth flocked in couples as they came to Adam: hee vvhich was reſerued to de-

clare

clare the iudgementes of God, and to beginne the worlde againe: Noah the example of sobrietie, the example of moderation is ouercome with drinke, as if hee had neuer beene the man. How easie, how quicklie the iust, the wise, the prudent, hath lost his sence, his memorie, his reason as though he had neuer beene the man.

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net then to breake the net: so it is easier for a man to auoide temptations then to ouercome temptations: therefore God forbad Balaam, not onelie to curse the people as Balacke woulde haue him, but hee forbad him to goe with Balackes seruauntes, knowing that if hee went with them and sawe the pompe of the Courte, and hearde the king himselfe speake vnto him, and felt the tickling reward, it woulde straine his conscience, and make him doubt whether hee shoulde curse or blesse.

Peter but warming himselfe at Cayphas fire, was ouercome by a silly Damsel to do that which he neuer thought, euen to forsweare his Lord God: therefore Daniell woulde not eate of the kinges meate, least hee should bee tempted to the kinges will, shewing vs that there is no way to escape sinne, but to auoide occasion. Therefore Dauid prayeth, *Turne away mine eies from vanity*: as though his eies would drawe his heart as the baite tilleth on the hooke. Noah thought to drinke, he thought not to be drunke: but as hee which commeth to the field to sounde the trumpet is slaine as soone as he which commeth to fight: so the same wine distempereth Noah which hath distempered so manie since. Where hee thought to take his rewarde, and taste the fruite of his owne handes, God set an euerlasting blot vpon him, which stickes fast till this daie, like a barre in his armes, so long as the name of Noah is spoken of, that wee cannot reade of his vertue but wee must reade of his sinne, whereby euery man is warned to receiue the gifts of God

reuerently,

reuerentlie, to vſe them ſoberly, and to ſanctifie himſelfe, before he reach foorth his hand vnto them, that they may comfort and profit vs, with that ſecret bleſſing which God hath hid in them, or elſe euery thing, the beſt giftes of God may hurt vs: as the pleaſant wine ſtained and confounded the great Patriarch, when he delighted too much in it, which hee might haue drunke as Chriſt did at his laſt Supper, and this diſgrace had neuer bene written in his ſtory, but God would haue a fearfull example like the pillar of ſalt, to ſtand before thoſe beaſtes, whoſe onely ſtrife is to make triall, who can quaffe deepeſt, and ſhewe all their valiantneſſe in wine.

Becauſe there is ſuch warning before vs, now wee haue the drunkard in ſchooling, I will ſpend the time that is left, to ſhew you the deformitie of this ſinne. If any heare mee which haue bene ouertaken with it, let them not maruell why he cannot loue his enemies, which loueth ſuch an enemie as this, which leadeth till he reeleth, dulles him till he be a foole, and ſtealeth away his ſence, his witte, his memorie, his health, his credit, his friendes: and when ſhee hath ſtripped him as bare as *Noah*, then ſhee expoſeth him like *Noah* to *Cham*, and all that ſee him doe mocke him: it is a wonder almoſt, that any man ſhould bee drunke that hath ſeene a drunkard before, ſwelling and puffing, and foming, and ſpuing, and groueling like a beaſt; for who would be like a beaſt for all the world? Looke vp on the drunkard when his eies ſtare, his mouth driuels, his tongue faulters, his face flames, his handes tremble, his feete reele: how vgly, how monſtrous, how loathſome dooth hee ſeeme to thee? ſo loathſome dooſt thou ſeeme to others when thou art in the like taking.

And how loathſome then doeſt thou ſeeme to God? Therefore the firſt lavve vvhich *Adam* receiued of God vvas abſtinence, vvhich if he had kept, hee had kept all vertues beſide, but intemperancie loſt all. In abſtinence the lavve came to *Moſes*, and he faſted vvhen he receiued it, to ſhevv

that

that they which receiue the word of God, receiue it soberlie. A temperate man seldome sinneth, because the flesh which dooth tempt is mortified, least it should tempt: but when the handmaid is aboue the mistris, and a man hath lost the image of God, and scarse retaineth the image of man; all his thoughtes and speeches and actions must needs be sinne, and nothing but sinne, because the band of vertue sobrietie is broken, which kept all together. when didst thou wante discretion to consider? when didst thou want patience to forgiue? when didst thou want continencie to refraine? when didst thou want hart to pray, but when sobrietie was fledde away, and intemperancie filled her roome? if shame let to sinne, it casteth out sinne: if feare let to sinne, it calleth out feare: if loue let to sinne, it expulseth loue: if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shewe of vertue, onely the sinne of drunkennesse is like nothing but sinne: there is no sin but although it hurt the soule, it beautifieth the body, or promiseth profit, or pleasure, or glorie, or something to his seruantes: onely drunkennesse is so impudent, that it descrieth it selfe: so vnthankefull that it maketh no recompence: so noysome that it consumeth the bodie, which manie sinnes spare, least they should appeare to be sinnes. Euery sinne defileth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennes taketh away the image of a man: euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennes vpbraides a man, while the wine is in the stomacke, and though he would dissemble his drunkennesse, yet hee is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face bewrayeth him, like the leprosie which braste out of the forehead: so worthily hath he lost the opinion of sobrietie, which hath

loſt it ſelfe. His ſonne thinkes himſelfe more maſter now then his father: his ſeruant makes him a foole: his children leade him like a childe, his wife vſeth him like a ſeruant: and although his drunkennesſe leaueth him when hee hath ſlept, yet no man ſeekes to him for counſell after, no man regards his word, no man reckens of his iudgement, no man is perſwaded by his counſell, no man accountes of his learning, no man hath any glory to accompany with him, but ſo ſoone as drunkennes hath made him like a beaſt, euery man abhorreth him like a beaſt, as they did *Nabuchadnezzar*: the ſpirit flyeth from him leaſt hee ſhould grieue it, his friendes goe away leaſt he ſhould ſhame them, and no vertues dare come neere leaſt he ſhould defile them.

How many thinges flie out when wine goes in? how is it then that he which loueth himſelfe, can be ſo cruel to himſelfe, that he ſhould loue his life and ſhorten his life? that he ſhould loue his health, and deſtroy his health? that he ſhould loue his ſtrength, and weaken his ſtrength? that hee ſhould loue his wealth, and conſume his wealth? that hee ſhould loue his credit, and cracke his credit? that hee ſhoulde loue his vnderſtanding, and ouerturne his vnderſtanding? that he ſhould loue his beautie, and deforme his beautie? The Poets neede faining no more, that men are transformed into beaſts, for if they were liuing now, they ſhould ſee men like beaſtes: ſome like Lyons, ſome like wolues, ſome like foxes, ſome like beares, ſome like ſwine: who is the beaſt when the beaſtes ſatisfie nature and man ſatisfie appetite? when the beaſtes keepe meaſure and man exceeds meaſure? when the beaſtes are found labouring, and man founde ſurfeting? who is the beaſt? I haue read of a bird which hath the face of a man, but is ſo cruell of nature, that ſometime for hunger ſhe will ſet vpon a man and ſlay him: after when ſhe comes for thirſt vnto the water to drinke, ſeeing the face in the water like the face of him whome ſhe deuoured, for griefe that ſhe hath killed one like her ſelfe, takes ſuch ſorrow, that ſhe neuer eateth nor drinketh after, but beats, and frets, & pines

her

her ſelfe to death. What wilt thou doe then which haſt not ſlaine one like thy ſelfe, but thy ſelfe, thy very ſelfe with a cup of wine, and murdereſt ſo many vertues and graces in one howre?

As *Eſau* ſold his land and liuing for a meſſe of pottage, ſo the drunkard ſelleth his ſence, and witte, and memorie, and credit for a cup of wine. Thou haſt not murthered thy brother like *Caine*, but thou haſt murthered thy ſelfe like *Iudas*: as the *Rechabites* abſtaining from wine, as *Ionadab* bad thē, obtained the bleſſing which God had appointed to the Iſraelites: ſo let vs take heede, leaſt they which we account Idolaters, whileſt they faſt and watch, obtaine the bleſſing which God hath appointed for vs (get away the bleſſing) while we ſit downe to eate, and riſe to playe. Therefore, as Chriſt ſaid, remember *Lots* wife, ſo I ſay, remember *Lot*: one houre of drunkenneſſe did him more hurt then all his enemies in Sodom: remember *Noah*, one houre of drunkennes diſcouered that which was hid ſixe hundred yeeres. Ten times more might be ſaid againſt this vice: but I haue ſaid enough to make you abhor it, I haue ſaid as much as I would.

Some goe about to excuſe *Noah* becauſe he was an olde man, and therefore might ſoone be taken cupſhot: ſome becauſe the wines were hotter in thoſe countries, then they are with vs; ſome becauſe of his change of drinkes, which had not woonted himſelfe to wine before: ſome becauſe as moſt men delight in that which by great labour they haue brought to paſſe of themſelues.

So no maruell though *Noah* had a longing to his owne grapes; following heerein the example of a curious Cooke, which dooth ſup and ſup his broth, to taſt whether it be wel ſeaſoned, that he may mend it if he can, or mende the next: but as the flye by often dallying with the candle, at laſt ſcorcheth her wings with the flame, ſo taking hee was taken, and at laſt was drunke: yet this is imputed to him for his fault, that he was drunke, as the puniſhment which followes dooth witneſſe. Such is the prouidence of God,

that his mercie might be glorified in all, he hath concluded all vnder ſinne, and ſuffered the beſt to fall, that no man might truſt in his owne ſtrength, and that wee ſeeing their repentance, may learne to riſe againe how grieuous ſoeuer our ſinnes be. If we haue bene idolaters, if adulterers, if perſecutors, if murmurers, if murtherers, if blaſphemers, if drunkardes: *Aaron*, and *Moſes*, and *Lot*, and *Abraham*, and *Dauid*, & *Salomon*, and *Peter*, and *Paul*, and *Noah*, haue bene the like; who raigne now in the kingdome of Chriſt with his angels, and ſo may we, if we repent like them. Theſe examples ſaith Paul, are not written for our imitation, but for our admonition.

Thus you haue ſeene *Noah* ſober, and *Noah* drunken. Whereby we may ſee that a man may bee drunke with his owne wine, he may ſurfet with his owne meates, hee may luſt with his owne wife, he may offend with his owne giftes, his owne honor may make him proud, his owne riches may make him couetous, his owne ſtrength may make him venturous, his owne wit may make him contentious: therefore, as the childe pluckes out the ſting before hee takes the hony, ſo let euery man, before he receaues the giftes of God, ſit downe, and looke what baites, what ſnares, what temptations ſathan hath hid in them, and when he hath taken out the ſting, then eate the hony, and hee ſhall vſe the bleſſings of Chriſt as Chriſt did himſelfe.

*FINIS.*

# TWO SERMONS

preached by master Henry Smith, with three prayers thereunto adioyned:

And publiſhed by a more perfect copy then heretofore.

AT LONDON
Printed by P.S. for *William Leake*. 1598.

## *The contentes.*


1 The ſinners conuerſion.
2 The ſinners confeſſion.
1 A praier for the Morning.
2 A praier to be ſaid at all times.
3 Another zealous praier.

# THE SINNERS CONVERSION.

*The Text.*

Luke 29. verſes, 1.2.3.4.5.

1. *Now when Ieſus entred and paſſed through Iericho,*
2. *Behold there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich:*
3. *And he ſought to ſee Ieſus, who he ſhould be, & could not for the preaſe, becauſe he was of a low ſtature.*
4. *Wherfore he ran before, and climed vp into a wild fig tree, that he might ſee him, for he ſhould come that way.*
5. *And when Ieſus came to the place, he looked vp, and ſaw him and ſaid vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.*

IN the end of the chapter before going, wee may ſee how Chriſt healed a man, blind in his bodily ſight, namely Bartimeus, whereby he ſheweth himſelfe to be the Phiſition of the bodie: Here wee ſhall ſee how hee cured one blinde in mind, namely Zaccheus, whereby hee ſheweth himſelfe to be the Phiſition of the ſoule, and therefore the Sauiour of the whole man. Ephe 5.23

In ſpeaking of Zaccheus and his conuerſion, we will obſerue foure circumſtances. Firſt, the place where he was called, which was Iericho. Secondly, the perſon that was called Zaccheus the Publican. Thirdly, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

*The firſt circumſtance.*

Firſt therefore for the place where hee was conuerted, it appeareth to bee Iericho, a Cittie not farre diſtant from Ieruſalem. It was ſometime a notable Cittie, till it was ſubuerted and ruinated by the Lordes Champion Ioſua. It was builded againe in the dayes of Ahab, by Hiell the Bethelite, and remaineth at this daie with the reſt of that holie Ioſ 6 1 Reg 16.34

holie land, vnder the Turkish Empire. Vnto this Iericho, the Lorde of heauen and earth vouchsafeth to come in the likenesse of a seruant. And as Iosua compassed *Iericho* seuen times, minding to destroy it, so Christ the true Iosua, resorted oftentimes to *Iericho*, minding to saue it. But as in the destruction of *Iericho*, Iosua spared none but Rahab the harlot: so Iesus in his iourney to Iericho, conuerted none but Zaccheus the Publican. When Iosua had conquered & rased *Iericho*, he sowed salt in it to make it barren, and cursed him that should attempt to builde it vp: yet in this barren soyle Christ hath his spirituall harueſt, and in this cursed Citie he hath a holy Temple, a blessed building. Samaria that wicked Cittie affourdeth many that beleeue in Christ. Ioh. 4.39. And out of Galile, from whence they thought no good thing might come. Iohn 1. vers. 46. Christ called diuers of his Apostles, and euen in Iericho this cursed Cittie, Christ hath a rich mā that is to be saued. In euery place Christ hath his chosen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Christ is all in all, to all that call vpon him, Rom. 10.12.

Iohn 7.52

*The second circumstance.*

Nowe followeth the description of Zaccheus, which is most plainly & fully set forth vnto vs. The holy Ghost speaking of *Zaccheus* and his conuersion, comes in with an *Ecce, Behold*, as if it were a wonder that *Zaccheus* should bee conuerted. *Zaccheus* was a Gentile, a Publican, and a rich man, and therefore behold a miracle, as if in the conuersion of *Zaccheus*, these three should be conuerted at once.

Rom 2.28

*Zaccheus* was a Gentile, a meruaile to see a Gentile become a Iewe: that is, to beleeue in Christ. He was a principall Publican. A strange thing to see a chiefe Customer to giue ouer his office: and hee was rich also: a rare matter to see a rich man to enter into the kingdome of God: and therfore beholde a miracle, as if at this daye, the Turke, the

Math 19.23

Pope,

Pope, and the King of Spaine, were at once perswaded to forsake their idolatry and superstition. Christ going to Ierusalem, conuerteth a Gentile, to signifie the calling of the Gentiles: he conuerteth a Publican, to shew that notorious sinners may hope to be saued, if they repent and amend, as *Zacchæus* did. Hee conuerteth a rich man, to shewe that all rich men are not excluded from the kingdome of heauen.

Hee was called *Zacchæus* before his conuersion, but hee was neuer truely called *Zacchæus* till Christ called him so. His name signifying, simple, pure, honest; but his life was subtile, impure, and most detestable. Thus many are called by honest names, whose deedes bewray their dishonest natures, and vices oftentimes are shrowded in the habites of vertue, like Esops Asse, masking in the Lions skinne, till his long eares detect his follie; or like the Crowe that is decked in others plumes, till euery bird do plucke his feather.

*Zacchæus* by his profession was a Publican, and therefore much detested of the Iewes: for Publicans were the Romaine Officers, appoynted to gather and receiue publique custome or tribute of the Iewes, who were at that time in subiection vnto the Romaines. And amongst these Officers, *Zacchæus* was the chiefe, and (as it seemeth) Ouer-seer of the rest that were in *Iericho*, and therefore in chiefe hatred among the Iewes, as one that chiefely fauoured the Romans tyranny, and serued to abridge their countrie libertie, which ought not to be subiect to any nation.

Besides, he contemned the ceremonies of the *Iewes*, and regarded not their Religion, nor lued after their lawe, and therefore with the rest of the Heathen Publicanes, was excommunicate out of their Synagogue, Math. 18.

Thus was hee hated for his profession, because hee was a Publican, and for his religion, because hee was a Heathen. Yet was he beloued for his wealth, for rich men haue many friends. Prou. 14.20. And though they do neuer so wickedly, yet haue they some to take their parts. If they speake neuer so proudely, yet are there some to praise their saying,

Eccle. 13. 23. 24.

*Zaccheus* was a Publican, and therefore rich: for Publicans muſt needs be rich, and Vſurers wil bee wealthie. But rich Publicans make poore Princes, and wealthy Vſurers make many beggers. In euery Prouince there were manie Publicans, and therefore much poore people in euery place: for where there be many Caterpillers, the fruit is ſoone conſumed, and where there bee many extortioners, beggers muſt needs abound.

Deut 15 By the Lawe of GOD, there might be no beggers in Iſraell, but when ſo many Publicans were ſuffered to receiue tribute of the Iewes contrarie to Gods Lawe, no maruaile though ſo many ſate and begged, contrarie to Gods Law. Luke 18. Iohn 9. Acts 3. By the Lawe of God, There ought to be no beggers among Chriſtiãs, Pſal. 32. 25. but when ſo many vſurers are tolerated in a Chriſtiã Common-wealth, Leuit 35. 36 37 contrary to the Lawe of Chriſt, Luke 6. 35. no maruaile though we haue ſo many beggers, contrariy to the minde Mark 14. 7 of Chriſt. *The poore* (ſaith Chriſt) *ye ſhall haue alwaies with you, but when you will you may do them good*: and we ſhal be ſure to haue the poore amongeſt vs alwaies, but wee muſt Pſalm 37 make ſuch good prouiſion for them, that they bee not faine to beg their bread.

Thus was *Zaccheus* rich to himſelfe, for hee was a Publi- Luke 12. 21 can, but he was rich toward God alſo, for he had a deſire to ſee Chriſt. Almighty God, *who is rich in mercy*, Eph. 2. hath ſo inſpired his heart with the deſire of heauenly riches, that whereas before his whole delight was in ſeeking of worldly wealth, nowe his greateſt care is to ſeeke for heauenly treaſure. Hee now forgetteth what his profeſſion is, and begins to be of a newe profeſſion: and hee whoſe heart was wholly ſet vpon earthlie profit, is nowe like olde Simeon, moſt deſirous to ſee his Sauiour. The Tetrarch Herod deſired to ſee Chriſt, and deſpiſed him vvhen hee ſawe him. Luk. 23. 8. 11. but Zaccheus the Publican, deſired to ſee Chriſt, and reioiced when he ſaw him, like Abraham that deſired to ſee the

the day of Chriſt. Iohn 8. 56. and therefore of the ſeruant of Sathan, Zaccheus is nowe become the childe of Abraham, vvhich reioiced to ſee the daye of Chriſt. Happie were his eies that ſawe ſo bleſſed a ſight, for many Prophets and righteous men haue deſired to ſee and to heare thoſe things Luke 10 that Zaccheus both ſawe and heard, and could not ſee nor heare the ſame. If Iacob thought himſelfe happie, if that he might but ſee his ſon Ioſeph before his death, then ſurely Gen 45 thriſe happy Zaccheus, vvhoſe hap it was, not only to ſee (as Iacob did) but to reioice (as Mary did) in Chriſt his Sauiour.

As Zacheus vvas deſirous to ſee Chriſt in earth, ſo I would haue the rich men of our time, deſirous to ſee Chriſt in heauen. For although vvith the eies of our body vve cannot ſee Chriſt as Zaccheus did, yet vvith the eyes of our faith vve may behold him as Stephen did, Acts 7. But if our faith bee ſo vveake ſighted that vve cannot ſee Chriſt, yet let vs haue a deſire to heare Chriſt in his vvord, vvhereby our faith may be increaſed, for faith cõmeth by hearing the word of God. Rom 10 And as the Queene of the South deſired to heare the vviſe- 1 Reg 10 dom of Salomon, ſo let vs be deſirous to heare the vviſdome of Chriſt our ſauiour.

King Salomon left ſome bookes in vvriting, vvherein is ſeene ſome part of his vviſedome, and Chriſt our king, hath left vnto vs his moſt ſacred vvorde, as it vvere a taſte of his Iohn 20 31 vviſdom, ſufficient matter for our ſaluation. This is that heauenly food, Math. 4. 4. vvhereby our ſoules are fed vnto eternall life, let vs therefore labour for that heauenly foode; and as the Iſraelites vvere carefull to gather Manna to ſuſtaine Exod 16 their bodies, ſo let vs bee as carefull to heare the vvorde to feede our ſoules. The people in the time of Chriſt, Iohn. 6. 24. tooke great paines to followe Chriſt both by lande and ſea, and many now a daies (I confeſſe) are very forwarde to follow his faithfull miniſters, but as they followed Chriſt ſo faſt to fill their bellies, ſo theſe frequent ſermons for faſhion Iohn 6. 26 to ſerue the time.

Zaccheus is deſirous to ſee Chriſt, a godly care, but yet

he could not obtaine his purpoſe: a thing common; for euery one that hath any good motion, hath alwayes ſome hinderance to croſſe the ſame, and *Zaccheus* hath a double impediment to hinder his honeſt enterpriſe: The preaſe of the people, and his little ſtature. Whereof the former, that is, the multitude, is alwaies wont to be an enemie to thoſe that would come to Chriſt. This hindered the blinde man from receiuing his ſight, Luke 18. for the people rebuked him that he ſhould hold his peace, till Chriſt called him and opened his eyes. This hindered them that brought the man ſick of the Palſie, Mark. 2. for they could not come at Chriſt for the preaſe, till they vncouered the roofe of the houſe, and let downe the bed wherein the ſicke of the Palſey lay.

Two impediments.

This hindered the healing of the deafe and dumbe, Mark. 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the raiſing of the Rulers daughter, Mat. 9. till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the maide to life. Finally, this hindered *Zaccheus* here from comming vnto Chriſt, til Chriſt vouchſafed to call him to himſelfe. Thus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approching vnto Chriſt: and therefore we muſt not follow a multitude to doe euill, nor decline after many to ouerthrow the truth. Exod. 23.

The ſecond impediment that hindereth *Zaccheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo lowe of ſtature, that he could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therfore could ſee *Zaccheus* though he were ſo lowe of ſtature. For God looketh not on the coũtenance, nor on the height of a mans ſtature, but the Lorde beholdeth the heart, and preferred little Dauid before Eliab his eldeſt brother, becauſe hee findeth in him a better heart to ſerue the Lorde. And *Zaccheus* in his little bodie, hath a heart and mind prepared to ſeeke and ſee the Lord. *Zaccheus* was ſo low that he could not ſee Chriſt, but manie amongſt vs are ſo high that they will not ſee Chriſt.

1. Sam 16. 7

1. Sã 16. 12

Chriſt. The common people in time of Chriſt, were ſo deſirous to follow Chriſt, that neither lameneſſe, nor blindneſſe, nor ſicknes, could ſtay them from comming to him; but the common people in our time, are more readie to followe their ſport and paſtime, then to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not that they will make great haſte to ſee a commoditie, but will ſcarce come out of doores to heare a Sermon?

They come to Church, as Nichodemus came to Chriſt by night, as if they were aſhamed to come to Church: but they runne after profit to get riches, as Gehezi ran after Naaman the Syrian to get a bribe. Iohn 3.2 2.King 5

Thus hath Zacheus two lets: that he could not ſee Chriſt, the one in the people, the other in himſelfe: and wee haue manie lettes to withdrawe vs from Chriſt, ſome are externall, and without vs, as the inticements of the worlde, and ſome are internall and within vs, as the luſtes of our owne fleſh. The preaſe of the people hindereth Zaccheus from ſeeing Chriſt in his humilitie, and the multitude of our ſinnes doe preſſe vs downe, that wee cannot ſee Chriſt in glorie. Zaccheus was a man of little ſtature, and that hindered him from ſeeing Chriſt in earth, and we are men of little faith, & that is the cauſe we cannot behold Chriſt in heauen. Eſay 59.2

Though Zaccheus was a man of little ſtature, yet it appeareth that he was not a man of little wit: For when hee could not come to the ſight of Chriſt for the multitude, he had the wit to run before, and to clime vp into a tree to obtaine his purpoſe. And for the moſt part it falleth out, that men of low ſtature, are men of high conceite, and the ſhorteſt bodies, haue the ſharpeſt wits, God ſo prouiding, that the defects of their bodies might be ſupplied with the giftes of their minde. Now Zaccheus, that before was loth to moue his foote from the cuſtome-houſe for loſing his profite, beginnes to runne after Chriſt for feare of a greater loſſe, like Eliſa that left his plowing, and rann e after Elias to follow his new vocation. But Zaccheus dooth not onely runne, 1 Reg 19

but alſo climbe vp into a tree to ſee Chriſt: A ſtrange thing that Zaccheus a rich man, and a cheefe cuſtomer, ſhoulde behaue himſelfe ſo childiſhly in the ſight of ſo great a multitude; but the deſire he had to ſee Chriſt, made him forget himſelfe: and to committe ſuch thinges as were not fitting for his ſtate and credite. So they that will followe Chriſt, muſt make account to doe many thinges contrarie to the faſhion of the worlde, and their owne liking. If Chriſt himſelfe were content to leaue the glorie which he had with his father to come downe to vs, ſhall not wee bee content to leaue the reputation which we haue with men to go vp to him?

Rom 18

But alas, where is there any almoſt, that preferreth not the fruition of this earthly priſon, before the profeſſion of that heauenly manſion; and had rather hazarde the hope which they haue of eternall glory, then leeſe the preſent enioying of their fading pleaſure.

The ambitious man hunteth after honor, and wil not leeſe an inch of his eſtimation. The couetous man ſeeks after profite, and countes (like Iudas) all loſt that comes not to his bagges. And the voluptuous man beſtowes his time in pleaſure, and thinketh that his chiefe felicitie. Thus euery man makes his heauen of that wherein hee moſt delighteth, and is content to take great paines to accompliſh his fonde deſires. But here Zaccheus is of another minde, for being a publique officer, he climbes into a tree, which ſtood not with his grauitie; and being a rich man, he runs to ſee Chriſt, which was not for his worldly profite; yea he takes great paines to ſee Chriſt, not reſpecting his eaſe or pleaſure.

Iohn 12.6

Thus muſt we be affected if we deſire to come to Chriſt, that neither honours nor preferments, nor profite, nor pleaſure, nor kindred, nor friendes, bee able to holde vs backe, Wee muſt be readie not onely to runne, but alſo to climbe (if neede require) as Zacheus did: that is, to take ſome paine and trauaile to haue a ſight of Chriſt.

Math 3.22
Luke 14.29

The Queene of the South, vndertooke a great and tedious

4 King 10

iourney

iourney to heare the wiſedome of Salomon, but we are loth to take any paine to heare one that is greater then Salomon.

The people in Dauids time brought ſo much treaſure, and ſo many gifts to the building of Gods Tẽple, that the prieſts were faine to bid them ceaſe, but a great part of the people in our time, are ſo ſparing of their paines and coſte, that they thinke that very time miſpent which is imployed in the ſeruice of God: and that money ill beſtowed, which is giuen to the maintenance of his miniſters. 1. Chr 29.9

When Zaccheus could not ſee Chriſt for the multitude, he climbes vp into a tree, that groweth in the way where he was to paſſe, that from a tree he might behold him, which was to ſuffer on a tree for mans ſaluation. So when wee cannot drawe neere to Chriſt by reaſon of our ſinnes that preſſe vs down, we will climbe vp by a liuely faith, which is the tree of life, that groweth in the way to eternall life, that ſo with the eyes of our faith, we may beholde him that died for our ſinnes vpon a tree.

It was a wilde figge tree that Zaccheus climbed, but not like that vnfruitfull one which our Sauiour curſed: for this bare moſt pretious fruit, euen ſuch as Chriſt himſelfe vouchſafed to plucke. A happie tree that bare ſuch pretious fruite as Zaccheus was, but thriſe happie Zaccheus, that ſo happilie climbed on that happie tree. Math 21. 19

This tree grew in the way that Chriſt was to paſſe, for elſe Zaccheus might haue climbed to no purpoſe: So if wee deſire to finde Chriſt, we muſt ſeeke him in the way where he hath promiſed to ſhewe himſelfe vnto vs, that is, in his holy Temple, where his word is duely preached, aud his ſacraments reuerently adminiſtred, for where two or three are ſo gathered together, hee hath promiſed to bee preſent amongſt them. Math 18. 20

*The third circumſtance.*

*When Chriſt came to the place, he looked vp & ſaw Zacheus.*

As Zaccheus ranne before to ſee Chriſt, ſo Chriſt followed

1.Pet 5.8 lowed after to ſee Zaccheus. Sathan for his part *went a-*
Iohn 10 *bout like a roaring Lyon ſeeking to deuoure him,* but Chriſt for his part goeth about like a good ſhepheard, minding to
Luke 11.21 ſaue him. And although Sathan a ſtrong armed man, had taken ſome poſſeſſion in the heart of Zaccheus, yet Chriſt a ſtronger then hee commeth vnarmed, and taketh from him his harneſſe wherein he truſted, and reſcueth the ſpoile.

Chriſt comes to the place where Zaccheus was, becauſe otherwiſe it had bene vnpoſſible for *Zaccheus* to come to his preſence: for vnleſſe the Lorde vouchſafe to come vnto vs, wee cannot attaine to the preſence of God. As no man
Hester 4 might haue any acceſſe to King Aſſuerus, except hee ſtretched out his golden Scepter; ſo no man may come to Chriſt, vnleſſe hee bee called by the golden Scepter of his ſacred worde.

*Chriſt looked vp and ſaw Zaccheus*, before Zaccheus could looke downe to behold him. Thus doth the Lord preuent vs with his mercie, whom he might caſt off in his iuſtice: and if he perceiue in vs a willing minde to come vnto him, hee is content to come firſt vnto vs. And like that good Father, Luke 15. to behold vs while wee are yet a great way off, and to haue compaſſion on vs.

Iob 2.12 When Iobs three friendes that came to viſite him in his great calamitie, lift vp their eies a farre off, they knewe not Iob, becauſe he was ſo ſore afflicted. But Chriſt who is the mirror of true friendſhip, cannot ſo ſoone forget his friends, howſoeuer they be diſguiſed. He knoweth his owne ſheepe whereſoeuer he ſeeth them, Ioh. 10. whether they be vnder
Iohn 1 the fig-tree as Nathaniel was, or vpon the fig-tree as Zaccheus was, he hath reſpect vnto them. And if they haue a deſire to ſeeke, they ſhall be ſure to find, Math. 7. And if they labour and are heauie laden, he wil refreſh them, Matth. 11. Chriſt is now come to the place where *Zacheus* is to be called; and as Abraham, Gene. 22. lift vp his eyes and ſawe in the buſh a Ramme that was to be ſacrificed, ſo Chriſt lifting vp his eyes, ſaw in the tree Zaccheus the ſinner that was to

be

be conuerted. And now begins the conuersion of Zaccheus, for now Christ begins to speak vnto him.

Zaccheus desired onely to see Christ, but now Christ calleth him by name, and offereth himselfe vnto him. This was more than Zaccheus expected, and yet no more than Christ vouchsafeth, namelie, to giue more than is desired. The sicke of the Palsey that asked health, obtained also forgiuenesse of sinnes. Salomon desired wisedome, and the Lord gaue him wisdom & abundance of wealth beside. Iacob asked but meat & clothing, and God made him a great rich man. And *Zaccheus* desired onely to haue a sight of Christ, and was so happy as to entertaine him into his house. Luke 5 1. King. 3 12. 13 Gen 28. 20

Thus the Lorde that is rich in mercy to all that call vpon him, vseth oftentimes to giue more then we aske: and hee that is alwaies founde of them that seeke him with their whole heart, is found also sometime of Gentiles that knewe not God, Esay. 65. 1. Let vs therefore that were sometime sinners of the Gentiles, seek the Lord as *Zaccheus* did, while he may be found, & call vpon him while he is nigh. He will bee founde of them that seeke him hartily, and is nigh to all them that call vpon him faithfully, Psal. 145. 18. Rom 10. 12 Ephe 2. 4 Ierem. 29 Rom 10. 20 Esay 55

*Zaccheus come downe at once.* Now Christ begins to call Zaccheus from the tree to be conuerted, as God called Adam from among the trees of the garden to be cursed, Gen. 3. Before, *Zaccheus* was too low, and therefore was faine to climbe, but now he is too high, and therefore he must come downe. And we (for the most part) are either too high, or too low, too hot, or too cold, too quicke, or too slouthfull in the Lords busines. Sometime we flocke together to heare a Sermon like the people, Luke 5. that prest vpon Christ to heare the worde: and anon wee runne to see some pleasant pastime, like the Athenians, whose eares alwaies itched to heare some newes. Who make more shewe of conscience and religion, then they that shew themselues most irreligious and vnconscionable? Who seemed more confident and vertuous in Christ his cause then Peter? and not long after, Acts 17 Math 26.

who more trayterous and faint-hearted.

Many can ſay with Peter, that they will not flee to dye before they will deny Chriſt, but when it comes to the trial, they are ready to abiure Chriſt and his religion, before they will hazard either life or liuing.

He that will come to Chriſt, muſt come at once, without delay, for delayes (ſpecially in the matter of our ſaluation) are moſt dangerous, and repentance may not bee deferred.

Eccle 5.7 *We muſt make no tarrying to turne vnto the Lord, nor put off from day to day: leaſt the wrath of the Lord breake foorth ſodainly, and we be deſtroyed in our ſecuritie, and periſh in the time of vengeance.* When the Lord is minded to doe vs good, he will haue vs come quickly like Ioſeph, Gen. 45.9. that in the time of famine, would haue his father Iacob to come downe quickly vnto him, to ſoiourne in Egypt, where there was ſome plentie of foode.

As the children of this world are very nimble to worke wickedneſſe, ſo the children of light ſhould bee as nimble to follow goodneſſe. Iudas was nimble to betray Chriſt, Iohn 13.27. and the bad debters Luke 16. could ſit down quickly to miſreckon their creditor: ſo let vs come quicklie to heare of Chriſt, that Chriſt may accept of vs quicklie; let vs

Luke 14.28 be nimble to make our account before, that we do not (like the fooliſh builder) come ſhort of our reckoning.

But why muſt Zaccheus come downe ſo haſtily? euen to entertaine Chriſt into his houſe. *For to day* (ſaith Chriſt) *I muſt abide with thee.* This was ioyfull newes to little Zaccheus. Not long before, hee wanted meanes to ſee Chriſt, but now hee hath opportunitie to entertaine him into his houſe. There was more humanitie in Chriſt then in Zaccheus: for if Chriſt had not bidden himſelfe to dinner, he had

Math 25.40 not bene bidden for Zaccheus. So if Chriſt doe not offer himſelfe vnto vs in his afflicted members, he may goe long enough before we will offer him any entertainment. As often as the poore craueth any reliefe at our hands, let vs imagine that Chriſt asketh ſomething of vs: but as Zaccheus

muſt

must entertaine him, presently, without delay, soket vs bee readie to helpe them presently, because they stand in neede of present helpe. And as hee must receiue Christ into his house, so we must make account to receiue his needy members into our houses. And as the vniust stewarde procureth himselfe friendes with his masters goods, so let vs make the poore to be our friendes, by our beneficence and bountie towardes them, that so receiuing them (when they haue need) into our earthly houses, they may receiue vs when we stand in greatest neede, into euerlasting habitations. Luke 16

They that were inuited to the marriage, Matth. 22. refused to come; but Christ is cõtent to come to Zacheus house before he was inuited. Wherein also hee sheweth his great humilitie, in comming before he was requested, as they bewrayed their great arrogancie, in refusing to come being solemnely bidden. It was a part of great humilitie, that he that was most free from sinne, would vouchsafe to come into a sinners house: but it was a signe of great humilitie, that he would bewray his great necessitie, and seeke for succour at a sinners hand.

Alas poore humble Sauiour, who though thou bee Lord of heauen & earth, as thou art the sonne of God, yet as thou art the sonne of man, hast not whereon to lay thy head, Matth. 8. How iustly did thy Prophet Ieremie wonder at thy humble pouertie, saying, *O thou hope of Israel, the Sauiour thereof in the time of trouble, why art thou as a stranger in the land, or as one that passeth by to tarrie for an host?* The sonne of God vouchsafeth to come, and that vnrequested, to a sinfull mans house, a speciall fauour: but he disdaineth not to make his necessitie knowne vnto him; O strange humilitie! Here therefore appeareth the singular humanitie & great humilitie of Christ to sinfull men; he offereth himselfe to be their guest, if hee finde them willing to entertaine him for their guest. And Zacheus no doubt was willing to entertaine him, for although Christ heard not the voyce, yet he heard the deuotion of Zaccheus inuiting him to dinner. Ierem 14

As therefore Zaccheus was willing to receiue Christ into his house, so let vs be ready to receiue him into our heartes. For as Christ said to Zaccheus: *This day I must abide at thy house*, so he saith to euery one of vs: *This day I must abide in your hearts*. Wherefore as the Prophet Dauid saith, *Open your* Psalm 24 *gates that the King of glorie may come in*: so I say vnto you, *Open your hearts that the word of God may enter in*. This day the word of God may abide in your hearts, for this day the word is preached vnto you; and who knoweth whether hee shall liue to heare it the next Sabboth; *To day therefore if ye* Psal 95 *will heare his voyce, harden not your heartes*: as did the Israelites, least if you harden your heartes, his voyce be heard no more amongst you. This day you may gather this heauenly Exod 16 Manna, as the Israelites might gather their Manna sixe daies together, but to morrow (perhaps) and sixe dayes after, you may not gather it, as on the seuenth day Manna might not be found. The Lord graunt that you may gather sufficient food for the sustentation of your soules, that as Elias the pro- 3. Reg 19 phet iourned in the strength of the meate that the Angell brought him, euen vnto Horeb the mount of God, so you in the strength of this spirituall meate which heere I bring you, may be able to passe through the daungerous wayes of this troublesome world, vnto Gods holy Mountaine, the hauen of all happines, whither he bring vs that hath deerely bought vs with his precious bloud, euen Christ Iesus the righteous: to whome with the Father and the holy Ghost, three persons and one God, be giuen all glory and maiestie, world without end, Amen.

FINIS.

# THE SINNERS CONFESSION.

## The Text.

Luke, chap. 19. vers. 6. 7. 8. 9.

6 *Then he came downe hastily, and receiued him ioifully.*

7 *And when all they saw it, they murmured saying, that he was gone in to lodge with a sinfull man.*

8 *And Zaccheus stood forth, and sayd vnto the Lorde, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him foure fold.*

9 *Then Iesus sayd vnto him, This day is saluation come vnto this house, forasmuch as hee is also become the soune of Abraham.*

YOu heard the last Sabboth, how Zacheus the Publican was called to be a Christian; now you shal heare the fruit of his conuersion. No sooner had Christ called him from the tree, but that he came downe hastilie, and receiued him ioifullie.

This was the fruit which it had in the heart of Zaccheus, namely, obedience to the voice of Christ: a fruite more pretious and acceptable vnto God, than the most pleasant fruits which Eden yeelded, and a sacrifice more sweet and acceptable vnto him, than all the sacrifices which the law required. This is the sacrifice wherewith the Lorde is pleased, euen when his voice is obeyed, 1. Sam. 15. 22. The voyce of the Lord is a glorious voyce, and mighty in operation, diuiding the flames of fire, and shaking the Cedar trees. Psalm 29 So the voyce of Christ is a glorious voyce, his voyce is mightie in operation, diuiding the soule and the spirit, and shaking Zaccheus from the wilde figge-tree, whereinto hee had climed. Heb 4. 12

The same God, to whose commaund, the windes, the sea, the diuels and death it selfe obey, here commaundeth Zac- Math. 8.

As therefore Zaccheus was willing to receiue Chriſt into his houſe, ſo let vs be ready to receiue him into our heartes. For as Chriſt ſaid to Zaccheus: *This day I muſt abide at thy houſe*, ſo he ſaith to euery one of vs: *This day I muſt abide in your heartes*. Wherefore as the Prophet Dauid ſaith, *Open your gates that the King of glorie may come in*: ſo I ſay vnto you, *Open your hearts that the word of God may enter in*. This day the word of God may abide in your hearts, for this day the word is preached vnto you; and who knoweth whether hee ſhall liue to heare it the next Sabboth; *To day therefore if ye will heare his voyce, harden not your heartes*: as did the Iſraelites, leaſt if you harden your heartes, his voyce be heard no more amongſt you. This day you may gather this heauenly Manna, as the Iſraelites might gather their Manna ſixe daies together, but to morrow (perhaps) and ſixe dayes after, you may not gather it, as on the ſeuenth day Manna might not be found. The Lord graunt that you may gather ſufficient food for the ſuſtentation of your ſoules, that as Elias the prophet iourned in the ſtrength of the meate that the Angell brought him, euen vnto Horeb the mount of God, ſo you in the ſtrength of this ſpirituall meate which heere I bring you, may be able to paſſe through the daungerous wayes of this troubleſome world, vnto Gods holy Mountaine, the haueh of all happines, whither he bring vs that hath deerely bought vs with his pretious bloud, euen Chriſt Jeſus the righteous: to whome with the Father and the holy Ghoſt, three perſons and one God, be giuen all glory and maieſtie, world without end, Amen.

Pſalm 24

Pſal 95

Exod 16

3. Reg 19

FINIS.

# THE SINNERS CONFESSION.

*The Text.*

Luke, chap. 19. verſ. 6. 7. 8. 9.

*6 Then he came downe haſtily, and receiued him ioifully.*

*7 And when all they ſawe it, they murmured ſaying, that he was gone in to lodge with a ſinfull man.*

*8 And Zaccheus ſtood forth, and ſayd vnto the Lorde, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I reſtore him foure fold.*

*9 Then Ieſus ſayd vnto him, This day is ſaluation come vnto this houſe, foraſmuch as hee is alſo become the ſonne of Abraham.*

YOu heard the laſt Sabboth, how Zacheus the Publican was called to be a Chriſtiã: now you ſhal heare the fruit of his conuerſion. No ſooner had Chriſt called him from the tree, but that he came downe haſtilie, and receiued him ioifullie.

This was the fruit which it had in the heart of Zaccheus, namely, obedience to the voice of Chriſt: a fruite more pretious and acceptable vnto God, than the moſt pleaſant fruits which Eden yeelded, and a ſacrifice more ſweet and acceptable vnto him, than all the ſacrifices which the law required. This is the ſacrifice wherewith the Lorde is pleaſed, euen when his voice is obeyed, 1. Sam. 15. 22. The voyce of the Lord is a glorious voyce, and mighty in operation, diuiding the flames of fire, and ſhaking the Cedar trees. So the voyce of Chriſt is a glorious voyce, his voyce is mightie in operation, diuiding the ſoule and the ſpirit, and ſhaking Zaccheus from the wilde figge-tree, whereinto hee had climed. Pſalm 29. Heb 4. 12.

The ſame God, to whoſe commaund, the windes, the ſea, the diuels and death it ſelfe obey, here commaundeth Zac- Math. 8.

cheus to come downe at once, and he commeth downe haſtilie to receiue him to his houſe, and he receiueth him ioyfully. As Zaccheus could not come at Chriſt till he was called, ſo no man can come to Chriſt except the Father drawe him: and as Zaccheus could not chuſe but come, when he was called by the voyce of Chriſt: ſo when any man is called effectually by the preaching of the Goſpell, hee cannot chuſe but come to Chriſt: for where there is an effectuall calling, there is grace giuen alſo to obey the ſame. Ro. 8. 30. The Lord is faine ſometime to call vs. often, becauſe we know not the voyce of him that calleth vs, as hee called Samuel three times, before he anſwered: becauſe at that time Samuel knew not the Lord, 1. Sam. 3. 7. But as ſoone as he vnderſtood that it was the Lord that ſpake vnto him, he replied preſently, *Speake on Lord, for thy ſeruant heareth.* So when the Lorde calleth any man effectually by the preaching of his worde, all the parts and powers of his bodie doe yeeld their obedience, the eare liſteneth, the tongue confeſſeth, the heart beleeueth, the head deuiſeth, the hand performeth, the foote runneth, the eye directeth, and all concurre *to do thy wil, O God,* Pſal. 40. 7.

Iohn 6. 44

Such and ſo effectuall is the voyce of Chriſt in the hearts of his choſen, that it maketh Saul of a bloudy perſecutor to become Paul a painfull preacher: it cauſeth Peter of a ſillie Fiſher-man, to become a catcher of men: and Zaccheus here of a vile Publican, to become a zealous Chriſtian. And ſuch alſo is the nature of the word preached, whereſoeuer it pleaſeth the Lord to giue ſucceſſe and increaſe thereto, that it is able to transforme the mindes of men, to beget faith in the hearts of Infidels, and in a worde) to ſaue ſuch as are ordained to eternal life, Acts 13. This is the power of the word of God, euen to cauſe a conſenting to the truth thereof: and this is the propertie of the children of God, to yeeld all obedience to the word of God. Aſſoone as Chriſt calleth Zaccheus, he comes downe preſently, like the light in the creation that was made as ſoone as God ſayd, *Let there be light.* Here therefore of *Zaccheus* that obeied the voice of Chriſt, let

Acts 9
Math. 4.
1. Cor 3. 7
Rom 1

let vs learne obedience to the voice of Christ: for as Christ biddeth *Zacchæus* to come down, because he was too high: so he saith to euery one of vs: *Come downe*, because wee are too high minded. But with vs the voyce of Christ is not so effectuall, as it was with *Zacchæus*: for hee was content to come downe at the first bidding: but we must be often bidden to beware of pride and ambition, and yet wee will still bee climing. There are fewe so high that are content with their calling, but as Haman was alwaies aspiring til he came to the gallowes, so many amongst vs are alwaies climing, till they catch a fall. Heft 7.

Againe, as Christ sayd to *Zacchæus*, *To day I must abide at thy house*: so Christ sayth to vs, To day my poore afflicted members should receiue some succour at your handes. But as the Priest & the Leuite, Luke 10. passed by the wounded man leauing him halfe dead: so we (for the most part) passe by our needy brethren, leauing them vnrelieued. Thus are we euery way disobedient to the voice of Christ. He teacheth vs to be humble as he himselfe is, Matth. 11.29. and we waxe proud and insolent as Sathan is. He willeth vs to bee mercifull, as our heauenly father is, Luke 6.36. and wee are cruell and vnmercifull, as the rich glutton was, Luk. 16. This is the cause vvhy the earth deceiueth and rendreth not her fruit, Esai. 24.5. This is the cause why the sword deuoureth abroad, and the pestilence destroieth at home, Deut. 28.15. Leuit. 26.24.25. and in a worde, this is the cause of all the mischiefes and calamities that are threatned, euen because vve are obstinate and rebellious against the Lorde, wee are vndutifull and disobedient to the voyce of Christ, that calleth vs so louingly to come vnto him, Mat. 11.28.

*Zacchæus* vvas called but once, and he commeth quickly, but we are called oftentimes, and almost euery day, and that by the voice of Christ himselfe: for, *he that heareth you* (saith Christ, Luke 10.16.) *heareth me*: and yet wee cannot find the way to Christ. The word of God, vvhich is the lanterne vnto our feete, and the light vnto our paths, Psal. 119. hath bin plainly and plentifully preached amongst vs these ma-

ny

ny yeares, and yet many amongſt vs haue not yet learned to come to Chriſt: Zaccheus comes quickly when Chriſt calleth him, let vs therefore learne of Zaccheus to come quickly when Chriſt calleth vs. We muſt bee quicke in the Lords buſines, for God cannot abide loyterers ſtanding all the day idle, Matth. 20. and as he loueth a cheerefull giuer, 2. Cor. 9. 7. ſo he liketh a cheerefull follower.

*It* followeth therefore that Zaccheus receiued him cheerfully. Still Zaccheus is a receiuer: before hee was a receiuer of cuſtome, now he is a receiuer of Chriſt. Zaccheus receiued Chriſt two wayes: firſt, into his heart when hee deſired to ſee him: and then into his houſe when hee gaue him hoſpitalitie. Many receiued Chriſt to houſe, but not into their hearts, and therfore receiued him grudgingly: but Zaccheus receiued Chriſt firſt into his heart, and then into his houſe, and therefore receiued him ioyfully. Of Zaccheus his ioyfulneſſe, we muſt learne to be ioyfull when we do any thing for the cauſe of Chriſt: we muſt bee glad to harbour Chriſt in his members, as Zaccheus was ioyfull to harbour Chriſt himſelfe. As before in comming downe from the tree, Zaccheus ſhewed his obedience: ſo here in receiuing Chriſt into his houſe, he ſheweth the loue that hee bare vnto him. If Zaccheus had not loued Chriſt, he might haue ſent him to ſome common Inne: But Zaccheus is content to receiue Chriſt into his owne houſe, yea, he reioiceth to haue gotten ſo good a gueſt, like Abraham that vſed to ſit at the doore of his tent, & reioiced to entertaine ſtrangers that went by the way: and therefore though Zaccheus were a Gentile borne, yet herein hee ſheweth himſelfe the child of Abraham, becauſe he doth the works of Abraham, Iohn 8 verſ. 39. So did Abraham and ſo muſt we doe, if we will ſhew our ſelues to be the children of Abraham.

Gen. 18

When Abraham thought only to haue entertained men, hee receiued the Angels in the ſhape and likenes of men: and when Zaccheus thought to entertaine the ſonne of man, he receiueth the ſonne of God himſelfe. Let vs therefore (as the Apoſtle willeth vs, Heb. 13. 2.) be mindfull to entertaine

Abraham Gen 18.3

ſtrangers,

ſtrangers, for as much as thereby ſome haue receiued Angels into their houſes vnawares: and why ſhould not wee hope to entertaine the like or better gheſtes, if we bee giuen to hoſpitalitie, as thoſe godly Fathers were? For as the Angels came to them in the likenes of men: ſo Chriſt himſelfe comes to vs in the likenes of a poore man, of a lame man, & of a blind man: and when he commeth, he commeth hungrie, or thirſtie, or naked, or harborleſſe, or ſicke, or impriſoned, and happie are they that feede, or cloath, or harbour, or viſite him, when he commeth thus afflicted. When Abraham entertained the Angels, he was not only buſie himſelf, but his wife and all his houſholde were careful to make prouiſion for them. ſo when Zaccheus receiued Chriſt into his houſe his whole family (no doubt) were no leſſe willing & carefull to entertaine Chriſt, then their maſter was: & therefore not only to Zaccheus, but euen to his whole houſe ſaluation is promiſed, becauſe the whole familie reioyced at Chriſt his comming. Let rich men learne of Zaccheus, to entertaine Chriſt in his needie members, and let rich mens ſeruaunts learne of Zaccheus familie, to ſhewe themſelues mercifull like their mercifull maſters, that they may receiue the rewarde of mercy and hoſpitalitie at the laſt day, *Come ye bleſſed, for I was harborleſſe, and ye tooke me in.* Generally, as Zaccheus gladly receiued Chriſt: ſo let euery one that is able, bee glad to diſtribute to the neceſſitie of the poore Saints: if we haue much, let vs giue plentifully: if wee haue little, let vs giue gladly of that little: if wee bee not able to giue a peny, yet happily we may afford a morſell of bread: but if not that, yet there is none ſo needie, that cannot giue a cup of colde water, and euen ſo ſmall a gift ſhall not loſe his iuſt reward, Matth. 10. 41. Zaccheus receiued Chriſt into his heart, but many amongſt vs are readie to driue Chriſt out, and to receiue Sathan in ſtead of him: Zaccheus receiued Chriſt into his houſe, but there are many rich men amongſt vs, that like Diues, Luke 16. will not affoorde poore Lazarus the crummes that fall from their table: but as the damſell, Actes. 12. opened not the doore for ioy when ſhee

Lot Gen 19.3

Mat 25

heard Peters voice: ſo by contrary, theſe men for very griefe ſhut their gates when they perceiue a begger there Finally, Zaccheus was ioifull when hee entertained Chriſt, but many amongſt vs are ſorrowfull when they ſhould relieue the poore: like churliſh Nabal, 1.Sam.25. that reuiled Dauid, when he ſhould haue relieued him.

So long as Iob proſpered, hee kept a worthie and a worſhipfull houſe, hee ſuffered not the ſtraunger to lye in the ſtreetes, but opened his doore to the Traueiler that went by the way, Iob.31.32. but now many gentlemen of the countrey are content to ſuffer the ſtranger, the fatherleſſe and the widdow, not onely to lye, but euen to ſtarue and die in the ſtreetes with hunger and colde, and neuer receiue them to houſe or harbour, nor affoord them any reliefe or ſuccour.

Gen 4.10 But as the voyce of Abels bloud did crie from the earth to God, for vengeance againſt his brothers cruelty: ſo the voice of the poore and their pittious cries, ſhal enter into the eares of the Lord, and their guiltles bloud (which is powred forth in euerie place without all compaſſion) ſhall pull downe haſty and ſuddaine vengeance from heauen vpon the heads of theſe vnmercifull cormorants, vnleſſe while this time of mercie laſteth, they ſhewe mercy to their diſtreſſed neighbours.

Thus you haue heard howe Zaccheus behaued himſelfe in entertaining of Chriſt: nowe you ſhall ſee the behauiour of the Phariſies in diſdaining at Chriſt. *When all they ſaw it, they murmured, ſaying, that hee was gone in to lodge with a ſinfull man.* Before, they hated Zaccheus for his vices, becauſe he was couetous: now they enuy him for his vertues, becauſe he was giuen to hoſpitality. For the wicked wil alwayes haue ſome thing to finde fault with in the children of God, like the ſonnes of Iacob, Gen.37. that hated their brother Ioſeph, becauſe of his dreames: and like Saul that vnhappie king, that enuied Dauid for his happie victories, 1.Sam.18.29. Thus the wicked when they cannot charge the godly with any grieuous crime, they begin to grudge at their wel doing: and therefore not onely Zaccheus is hated

for

for receiuing of Chriſt, but Chriſt is hated alſo for being his gueſt. When they could not accuſe Chriſt for ſinne, they accuſe him for companying with ſinners: for they muſt ſtill bee accuſing ſome or other, for one thing or other, like their father the diuell, that both by name, Reuel. 12.10. and by nature, Iob. 16.7. is a continuall accuſer of the brethren. It had beene the duetie of the Phariſies to haue receiued Chriſt, and made much of him as Zaccheus did: but they are ſo farre off from entertaining him themſelues, that it grieueth them to ſee Zaccheus giue him entertainmēt. And ſurely, ſuch is the peruerſe nature of the wicked, that they will neither receiue the grace of GOD when it is offered them, nor willingly ſuffer any other to imbrace the ſame: like the wicked Iewes, Acts 13.50 that would neither beleeue the doctrine which Paul preached, nor coulde abide that the Gentiles ſhould bee brought to the faith of Chriſt. The high prieſtes thought thēſelues too high, to haue poore humble Chriſt amongſt them: the Scribes and the Phariſies in their own conceit vvere too good, too vviſe, and too holy to receiue him into their company: and not content to ſequeſter and eſtraunge themſelues from Chriſt, they diſdained alſo that he ſhould bee conuerſant vvith Publicans and ſinners, as though he vvere not vvorthy to bee conuerſant amongſt men.

If it vvere the office of Chriſt to conuert ſinners, vvhy ſhould the Phariſies be offended at him, if hee vvere ſometimes conuerſant vvith ſinners to vvorke their conuerſion? Mat 9.13

If Chriſt vvere a Phiſition to cure the ſickneſſe of the ſoule, that is, to ſaue the people from their ſinnes, vvhy ſhould the Phariſies murmure at him for keeping of companie vvith *Zaccheus*, that was ſicke in ſoule? for as it is expedient for the Phiſition to viſite his patients for their better recouerie, ſo it was conuenient Chriſt ſhould viſite ſinners for their ſpeedier conuerſion. But as the Phiſition that reſorteth to ſick perſons, is not ſtraight way infected: ſo the ſoules Phiſition that conuerſeth with ſinners, is not thereby polluted. And therefore, as Chriſt performed his office though the Math 9.13

Phariſies murmured, ſo let the miniſters of God learne by his example, to performe their dueties, though the wicked be offended. It was the office of Chriſt to call ſinners to repentance, yea he came to call Phariſie ſinners, aſwel as Publican ſinners, if the Phariſies woulde haue confeſſed themſelues to bee ſinners, as the Publicans did, but becauſe they ſtoode ſo much vpon their owne righteouſneſſe, and deſpiſed others, therefore Chriſt denounceth ſo many woes againſt them, and preferreth the penitent Publican that truſted in the Lords mercy, before the proud Phariſie that truſted in his owne merites. Though Paul was a Phariſie, and the ſonne of a Phariſie, yet he ſhameth not to confeſſe himſelfe one of the chiefe ſinners which Chriſt came to ſaue. So if the Phariſies that murmured at Zaccheus would haue bin ſaued, they ſhould haue cõfeſſed themſelues chiefe ſinners, as Paul did. They ſhould not haue accuſed Chriſt for keeping company with ſinners, but they ſhould haue accuſed themſelues for not keeping companie with Chriſt. The iuſt man (ſayth Salomon, Prouer. 18.) is the firſt accuſer of himſelfe: but the Phariſies are ſo farre from accuſing of themſelues, that they begin to accuſe Zaccheus and Chriſt together. Thus the Phariſies of our time, that make religion a cloake to couer their corrupt dealing, haue this propertie to thinke other men to bee hainous ſinners, and themſelues onely to be righteous: in ſo much, as they will not ſticke to ſpeake like that proud people that was wont to ſay, *Depart from me, for I am holier then thou*: & like that preſumptuous phariſie, Luk. 18. *I thank God I am not as others are, extortioners, vſurers, adulterers, drũkards, or ſuch like: I ſanctifie the Sabboth*, which other mẽ prophane: I frequẽt ſermõs, which they neglect: I reuerence the name of God, which they blaſpheme: I pay tithe, which others with-hold: and faſt oftentimes, which they do ſeldom, or neuer. Theſe were the ſpeeches of the *P*hariſies, that liued in the time of Chriſt, whõ he ſo often calleth hypocrites: and theſe are the ſpeeches of the hypocrites of our age, that ſeeme to liue after the ſtraighteſt ſect of our religion, Acts. 26. They waſh the outſide of the

Luke 18
Math 23
Acts 23.6
1. Tim 1. 15
Math 15.7
Luke 11. 44
Luke 11.1
Acts 26.5
Math 23.25 27

cup,

cup, and of the platter: that is, they iuſtifie themſelues, and ſeeme maruailous holy in the ſight of men, which can diſcern by the outward appearance onely: but vnto God that ſeeth and ſearcheth the ſecrets of the hearts and reines, they appeare like painted tombes full of dead mens bones, and all filthines: that is, they haue their inward parts full of rauening, and all kind of wickednes. Wherefore, as Chriſt ſaid to his Diſciples, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſies, you cannot enter into the kingdome of heauen*: ſo I ſay vnto you, that except your righteouſneſſe exceede the righteouſneſſe of theſe Phariſaicall hypocrites, ye cannot be ſaued. Theſe holy Phariſies did vſe to call the Publicans, not vſurers, nor extortioners, as they themſelues were: but by the generall name of ſinners, as though they themſelues were free from ſinne. Thus the Papiſtes at this day doe vſe to call the moſt ſincere profeſſors of the Goſpell, not *Lutherans, Caluiniſtes, Zuinglians*, or Proteſtants, as they were wont to call them: but now they tearme vs heretikes, a name more odious than any other, whereas in the meane ſeaſon, they themſelues are of all others the greateſt heretikes. So the Atheiſts of our time, when they cannot accuſe the godly that are amongſt vs of vſurie, or briberie, or extortion, or drunkenneſſe, or any ſuch notorious ſinne, they call them hypocrites, which is the ſumme of all: when as in very trueth, they themſelues doe beſt deſerue that name: but it makes no matter what they call vs, neither are wee to be moued at their deſpitefull ſpeeches: for as the bitter taunts of theſe murmuring Phariſies could not hinder Zaccheus in his conuerſion, ſo the ſlaunders of theſe godleſſe men muſt not diſcourage the ſeruants of God from their good profeſſion. The Phariſies did Zaccheus great wrong for calling him ſinner, when hee had repented of his ſinne: and the Atheiſtes at this day doe greatly wrong the true profeſſors, in calling them hypocrites, which haue truely repented of their former ſinnes, and endeuour by all good meanes to leade a godly life. Therefore as Zaccheus preferred his ſoules health before all their murmuring: ſo it behoueth vs to looke to our ſoules ſaluation, not-

Math 5.20

withſtanding all the reproches and ſlaunders that are deuiſed againſt vs. And as the Phariſies might call Zaccheus ſinner, but could not hinder his conuerſion: ſo the malitious worldlings may take away our goods, our good names, yea and our liues alſo, but cannot depriue vs of our ſaluation.

Math.10. Wherefore as our Sauiour ſaid to his Apoſtles, *Feare not them that can kill the bodie, and then can doe no more*: ſo I ſay vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: ſeeke not to gaine the fauour of the world, for the whole world is not able to ſaue a ſoule, but feare to offend him that is able to deſtroy both bodie and ſoule in hell, and ſeeke to pleaſe him that is able to ſaue them both in heauen for euer.

Now followeth another fruite of Zaccheus conuerſion: namely, his good confeſſion: for, as hee beleeued with the

Rom 10.10 heart vnto righteouſneſſe, ſo hee confeſſed with the mouth vnto ſaluation. When Zaccheus was mocked of the Phariſies, it ſeemeth that he ſhould ſtoope downe for ſhame: but when he was thus reproaued and reuiled by them, the Scrip-

Actes 5 ture ſaith, that he ſtood vp in ſigne of gladneſſe. As the Apoſtles went away reioycing that they were coũted worthy to ſuffer rebuke for the name of Chriſt: ſo Zaccheus the Publican went forth reioycing, that hee was reproched for the cauſe of Chriſt. Before, Zaccheus was a Publican, and there-

Luke 6.45 fore ſtood in ſinne very daungerouſly, like the houſe that is builded vpon the ſand, readie to bee ouerturned with euery tempeſt: but now Zaccheus is become a true Chriſtian, and therefore ſtands in righteouſneſſe very ſafely, like the houſe that is built vpon a rocke, free from any danger of falling.

*Behold Lord, the halfe of my goods, &c.* There are two parts of this confeſſion. The firſt is his gift to the poore: the ſecond is, the reſtitution of his vniuſt gotten goods. Before, Zaccheus was an oppreſſor of the poore, now he is a great benefactor to the poore: before, he was an encrocher vpon other mens goods, now he is a diſtributer of his owne goods: before, hee was a receiuer and a taker, now he is a reſtorer and a giuer: neither doth he giue ſparingly, but he giueth liberally,

berally, laying vp a good foundatiõ againſt the time to come. Now hath Zaccheus found that pretious pearle, and for ioy thereof, he is content, not to ſell, but to giue all that hee hath to enioy the ſame. When the rich Ruler (in the former chapter) was willed to ſell all that he had, & to giue it to the poore, he went away very ſorrowfull, for he was very rich; but Zaccheus, perhaps as rich as he, is content of his owne accorde & vnbidden, to beſtow halfe his goods vpon the poore, and that with a cheerefull mind. If Zaccheus had giuen onely the third part of his goods, no doubt but Chriſt would haue accepted it, for he accepteth the widdowes farthing, becauſe it was giuen with a willing minde: but if hee had giuen all his goods to feede the poore, as the Phariſies gaue their almes to be ſeene of men, yea, or his bodie to be burned, as ſome Romans haue done to get renowne, it ſhould haue bene to no purpoſe, becauſe it was done to a wrong end. Now, as Zaccheus was rich in the goods of this life, ſo was he rich in faith alſo; neither was it an idle or dead faith that Zaccheus had, but it was a faithfull & a liuely faith, a faith that worketh and laboureth by loue, ſuch as is required at the hands of Chriſtians. Saint Iames ſaith, *Shew me thy faith by thy workes:* and here Zaccheus doth ſhew his faith by his workes. Before, hee was exerciſed in vngodly works, which are the fruits of infidelitie: but now he is exerciſed in the works of mercie, which are the fruites of a liuely faith. Zaccheus is very liberall in relieuing the poore, but he is liberall of that which is his owne: ſo there are many now a dayes that are very liberall, but it is of that which is none of theirs; for as Nadab & Abihu offered ſtrange fire vnto the Lord, ſo theſe men offer ſtrange goods vnto the Lord. There are ſome amongſt vs, that thinke to make amends for their vniuſt dealing by giuing part of that to ſome good vſes, which they haue gotten by bad meanes; if they haue gotten a pound by vſurie & oppreſſion, they are cõtent perhaps to giue a pennie to relieue the poore. But, as it was not lawfull for the Iſraelites to bring the price or the hire of a harlot into the houſe of the Lord: ſo it is not lawful for vs to apply the gaine of our ill gottẽ goods to the ſeruice of god.

1. Tim 6
Math 13
Luke 18
Luke 21
1. Cor 13
Gal 5. 6
Leuit 10
Deut 23

*The*

*The halfe of my goods I giue, &c.*

Zaccheus ſaith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when hee can keepe them no longer: but hee ſaith, *I giue*, to ſignifie that his wil is his deed, and that he meaneth not to take any dayes of payment for the matter. For as before he ranne apace to ſee Chriſt, and came downe haſtily to entertaine Chriſt in his owne perſon: ſo doth hee here giue quickly to relieue Chriſt in his needy members. This is Zaccheus laſt wil and teſtament, that he maketh before his death, and ſeeth the ſame prooued and performed before his eies. If therefore we deſire to doe any good to any of our poore brethren, let vs learne of Zaccheus to do it quickly, while we are aliue, for time will preuent vs, and death will preuent vs. I know there would bee many that would bee willing to giue ſome part of their goods to the poore before their death, as Zaccheus did: but that they knowe not what neede themſelues may haue thereof before they die, and therefore for the moſt part they will hardly forſake or leaue their goods, till their goods forſake and leaue them. But herein they ſhewe themſelues to doubt of Gods prouidence, and as it were to diſtruſt of his payment, who hath promiſed to repay whatſoeuer is giuen vnto the poore, as it were lent vnto himſelfe, and that not ſecretly, thogh they did their almes neuer ſo ſecretly: but the Lord will reward them openly, as our Sauior ſpeaketh.

Pro 19.17 Ma. 6. The wiſe preacher, Eccl. 11. willeth vs to caſt our bread vpon the waters, that is, to be liberall to the poore, whoſe watry eyes bewray their great neceſſity: or, as (others expound it) to hazard and aduenture ſome of our goods vpon our needy brethren, as Merchantes do aduenture their goods vpon the ſeas: for although they may ſeeme to bee in great perill and danger of periſhing in the waters, yet commonly it falleth out, that by the bleſſing of God they returne with greater profit. So albeit the reliefe that is beſtowed vpon our diſtreſſed neighbors may ſeeme to be loſt, yet as the wiſe man ſaith, after a time we ſhall find it againe: and as the precious oyle

Pſalm 133 deſcended from Aarons beard to the skirts of his clothing, ſo certainly

certainely the oyle of mercie and charitie which wee powre into the woundes of our distressed brethren, shall descend into our owne soules, and as the widdowes oyle was encreased in the cruse, because shee releeued the Lordes prophet, so shall this pretious oyle bestowed vpon the poore, be returned vpon our heads in great measure. Thus is Zaccheus liberall, as you see: for he giueth away halfe his goods, but he giues it not to the rich, that might giue to him againe, but he giues it to the poore that cannot requite him: to teach vs vpon whom we should bestow our almes. As God that is rich in mercie, giueth all things vnto vs that can not requite him: so the rich men of this world (if they haue any sparke of mercie in them) should giue vnto the poore that cannot requite them. But amongst vs in euery place almost, it is far otherwise: for if any thing be to be giuen, not they that are poorest and stand in greatest neede, but they that can make best friendes are best preferred. Thus Diues is still inriched, and Lazarus is still reiected. If we send to a great man, wee send an oxe for a present: but if wee send to a poore man, we send a crust for an almes. Therefore, as Christ said to the Iewes, that the Niniuites should rise in iudgement against them, because they repented at Ionas preaching: so it may be said vnto vs, that Zaccheus shall rise in iudgement against vs and condemne vs; for he shewed great mercie vpon the poore, but we are voyde of all compassion. Luke 10 1. King 17 Luke 16 Matt 12

Thus you haue heard the first part of Zaccheus confession, wherein you see his liberalitie to the poore. Now you shall heare the second part of his confession, wherein he promiseth restitution of his vniust gotten goods. Before, Zaccheus gaue to the poore the half of that which was his own: now he restoreth that which is none of his, to the right owners. And because he had detayned their goods so long, to their great losse and hinderance; therefore he doth not only restore the principall, which he had taken from them, but he alloweth them their costs and damages they had sustained. As Ioram king of Israel caused to bee restored to the Shunamite her house and land, and all the fruites and pro- 2. King 8

fits of the ſame, which were wrongfully kept from her ſeuen yeres together: ſo Zaccheus the cuſtomer reſtoreth to thoſe that hee had oppreſſed, their goods which hee had gotten from them by fraudulent dealing, with all the fruites and profits that might come thereof during the time of his vniuſt profeſſion. So liberall was *Zaccheus* to the poore, that he gaue them halfe his goods: and ſo little got Zaccheus by his vſurie and oppreſſion, that for euery penie hee reſtored foure. If the Vſurers and extortioners of our time would reſtore foure-folde for that they haue wrongfully gotten, I feare mee they would haue but a ſmall halfe to giue to the poore & but a little left to helpe themſelues. There was no law to compell Zaccheus to make ſuch reſtitution, except he will confeſſe himſelfe to be a theefe, becauſe he was an Vſurer, and then the law of God requireth ſuch reſtitution. And ſurely Zaccheus ſeemeth after a ſort to confeſſe his theft, becauſe he promiſeth foure-fold reſtitutiõ. If a man had ſtolne a ſheepe, the law of God requireth that hee ſhould reſtore foure ſheepe for one: and the ancient Romanes had this law, that Vſurers ſhould forfeit foure times ſo much as they tooke for vſurie. If the ſame law were now to vſe againſt our theeuiſh Vſurers, as it was ſometime among them, wee ſhould not haue ſuch complayning of the poore both in priſons and ſtreetes. But if theſe great theeues (I meane our biting Vſurers) that rob and ſpoyle without ceaſing when they haue no neede, might finde no more fauour, than thoſe pettie theeues which rob and ſteale ſometime, when they are driuen thereto by extreame neceſſitie, then ſurely the Common-wealth would ſoone be disburdened of that peſtilent brood of Catterpillers wherewith it is peſtered. I wiſh them betimes to looke to their owne eſtate, and with Zaccheus to forſake their damnable trade. If they haue liued hetherto by the gaine of vſurie, let them now lament their ſin, and call to God for mercie and forgiuenes, let them make reſtitution of that they haue wrongfully taken, and grieue that they haue ſo long detained ẏ which is none of theirs.

Exod 22.1
2.Sam 12

For

For as no ſinne is pardoned without repentance to God, ſo vſurie is not pardoned without repentance to God: and as the ſinne of theft is not remoued, before reſtitution be made to men (if the partie be able,) ſo the ſinne of vſurie (which is a ſecret theft) is not remitted, before reſtitution bee made, to thoſe that are oppreſſed and ſpoyled by this ſecret theft. Thus you haue ſeene how Zaccheus that was once a hoorder of his goods, as our rich men are, is now a liberall diſpoſer of his goods, as I wiſh they were. Hee that lately was a Camell laden with riches, and therfore vnapt to go thorow a needles eye, hath now like the Camell caſt off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather haue loſt their liues, than forgone their goods, and for halfe that loſſe would haue proued verie penſiue: but this was the ioyfulleſt newes that euer came to Zaccheus houſe, ſweeter to him than all his gold and ſiluer: that where as before, he was in the ſtate of damnation, now ſaluation is promiſed to him and his houſe: and whereas before, he was the ſeruant of Sathan, now hee is become the childe of Abraham. Now Zaccheus houſe is become Gods houſe, and Zaccheus himſelfe is the ſonne of Abraham, and therefore no cauſe why Chriſt ſhould not reſort to Zaccheus houſe. As Chriſt ſaid to the penitent theefe, *This day ſhalt thou be with me in paradiſe*: ſo hee ſayth here to the penitent Publican, *This day ſaluation is come vnto thy houſe, and this day thou art become the childe of Abraham.* Chriſt loueth not to bee long in any mans debt: for as hee ſaith to Zaccheus, *To day I muſt abide at thy houſe*: ſo hee ſaith to the ſame Zaccheus, To day, and henceforth for euer, thou and thy houſe muſt abide with me in heauen. Here is a happie change: inſtead of a little worldly treaſure, ſubiect to loſſe by theeues, and to ſpoyle by ruſt and moths, to haue all ſtore of heauenly treaſure, which neither theeues can ſteale, nor cancker can corrupt: inſtead of an earthly houſe, ſubiect to fire and falling, to haue a houſe giuen of God, not made with hands, but eternall in heauen, 2. Cor. 5.

Math 19

Math 7

Luke 23

Math 6

verſ. 1. Who would not rather chuſe with Zaccheus to giue halfe his goods to the poore, that he may be an heire of ſaluation, and the ſonne of Abraham to reſt in his fathers boſome, than with Diues to keepe all from the poore, and to be tormented in thoſe eternall flames? That rich glutton that
Luke 16. denied the crummes from his table, challenged Abraham
Iohn 8.39 for his father, but he was refuſed, becauſe hee had not the faith nor workes of Abraham: but Zaccheus, though by nature he were not the child of Abraham, yet by grace hee is
Rom 4.12 become the child of Abraham, becauſe hee walked in the ſteps of that faithfull Father. Abraham beleeued before hee
Gen 22.1 was circumciſed, ſo Zaccheus beleeued before hee was circumciſed. As Abraham left his countrey and all that he had
Actes 7.3 when God called him, ſo Zaccheus left his office and the moſt part of his riches, when he was called by the ſonne of
Iohn 8.56 God: and as Abraham deſired to ſee the day of Chriſt, and ſaw it and reioyced; ſo *Zaccheus* deſired to ſee Chriſt, and he ſaw him and reioyced. Now is *Zaccheus* a Gentile become the child of Abraham, and not only he, but his whole houſe alſo is become the houſe of Abraham: for when Zaccheus is conuert, his whole houſe is conuerted. As the maſter is, ſuch are the ſeruants: if he bee godly and religious,
Pſalm 18 they prooue godly and religious: if he bee an Atheiſt, they proone Atheiſtes likewiſe. Therefore keepe no companie with the wicked, for it is moſt pernitious: but aſſociate thy ſelfe with thoſe that feare the Lorde, that thou alſo mayeſt learne to feare the Lord: who for his mercie graunt that we may with Zaccheus be deſirous to ſee Chriſt, ioyfull to receiue Chriſt, liberall to releeue the members of Chriſt, and readie to make amends when we haue wronged any of our brethren, that ſo with Zaccheus wee may be heires of ſaluation, and the true ſonnes of Abraham, to reigne with Chriſt in heauen for euer, by the meanes and merites of him, that dyed and roſe againe for vs. To whom with the Father and the holy Ghoſt be all glory. Amen.

*FINIS.* A prayer